THE *Lutheran* WITNESS

MAY 26, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

APPRECIATION

"Why I Became a Lutheran" in your April 28 issue made me think of why I became a Lutheran.

My parents belong to another denomination; I received my early religious training in that church, where I was baptized and became a member. Although the church did not take a strong hold on me, I did not think of choosing another. I did not seem to know Christ very well, but because I believed in Him as my Savior, I joined the church.

When I moved to another city, I made an attempt to affiliate with the same denomination, but it did not hold me. I tried others, but I soon drifted away. Many years later I enrolled my little girl in a Lutheran Sunday school, which was near by. I used to help her with her Sunday school lessons; after a long time I began to feel that I wanted the church, too. I did not know it would be the Lutheran Church, but because she was attending Sunday school there, I enrolled in the confirmation class. Soon I felt, "This is the right one." I became a member, and now after three years of membership, I know I could be only a Lutheran. . . . I have found and come to know my Savior better. I feel that God willed me to become a Lutheran.

Missouri A FELLOW LUTHERAN

FOR KOREAN ORPHANS

I have just read the April 28 issue of the LUTHERAN WITNESS. Each copy seems better than the last one. The article about the poor starving and homeless orphans of Korea touched me deeply. We here in America who sit down every day to our tables laden with food should think of those poor orphans. Enclosed is a small gift for Korean relief for those poor babies.

Cincinnati, Ohio E. IVEY

"PROMOTION OF THE MESSAGE"

I was amazed to read the leading editorial of the February 1 Roman Catholic weekly *Our Sunday Visitor*, encouraging Roman Catholics to emulate "the zeal of the Lutherans" under the heading "If We Only Had Zeal Like *Theirs!*" Then I was amazed again when I read the LUTHERAN WITNESS editorial of March 3 referring to this commendation under the title "Lauds Lutherans."

The LUTHERAN WITNESS editorial stated that the "theirs" meant "Lutherans, specifically the Missouri Synod," but did not mention that the Roman Catholic editorial had specifically quoted the *American Lutheran* magazine, house organ of the American Lutheran Publicity Bureau of New York, N. Y.

The editorial in *Our Sunday Visitor* stated: "The *American Lutheran* has already announced a 'National Lutheran Publicity Week' to run from February 8 to February 15, 1953. It proposes to have publicity through the newspapers, through outdoor posters, automobile cards, and the distribution of tracts. A large number of tracts will be supplied to people, some free because it has a 'Gospel Tract' fund, and others to be furnished at low cost.

"It urges its readers to see that Lutheran periodicals, such as the *American Lutheran*, the *Walther League Messenger*, the *Lutheran Witness*, *This Day*, be placed in all public libraries. It urges the use of bulletin boards, road and street markers."

The Roman Catholic editorial also referred to the ALPB's Reformation Week program and frankly took issue with some of the Bureau's Reformation tracts, notably the pamphlet "The Split Between Roman Catholicism and Christ."

Established in 1914, the American Lutheran Publicity Bureau has served the Church for 39 years in the promotion of every kind of church publicity and offers many helps for an aggressive promotion of the message of the Lutheran Church to fellow Americans.

Our Sunday Visitor's significant commendation of the program of the ALPB as carried out by our fellow Lutherans certainly bears repetition.

JOHN A. KAVASCH, *President*
American Lutheran Publicity Bureau
New York City

GOD HATES SINNERS?

I realize you were speaking from the Gospel viewpoint when, p. 41, you make the statement: "God hates no one." Since the world — and our flesh — tends to think of God as a kindly old grandfather who never frowns or is harsh, your unexplained bald statement is apt to foster and encourage this belief. I think a note explaining that you are speaking from the Gospel — not the Law — viewpoint would have been very much in place.

When I once made the affirmative statement that God does hate sinners, I was met with vehement contradiction by persons whose position in the Church should have obviated such ignorance. There was nothing to do but quote Bible passages which plainly spoke of God's anger, hatred, abomination, and damnation for sinners. What is true under the Gospel may be the exact opposite under the Law.

White Hall, Ill. KARL F. BREEHNE

THE FORCE OF SMILES

Thanks for that frank editorial (February 17) on the "lighter vein."

We human beings are the only creatures who can laugh; God made us that way. So He must want us to laugh.

The good news of Christ (divine grace for all of us sinners) is the happiest thought on this earth. Should the telling of it require putting on a heavy, solemn act? Supersolemnity and superdignity are too often assumed and might help to scare people away. The truth is that real dignity and real solemnity are essentially inner qualities, not outer ones! Being serious about something doesn't mean being sour. Smiles can always do a lot better than the long face or the stuffed shirt.

Let's not ignore nor underestimate the tremendous force of smiles and humor as an agency to help in winning over people and in teaching them the truth. To repeat — the good news of Christ is the happiest thought on earth, but all too often people wouldn't think so, judging by our faces.

St. Louis, Mo. I. M. X.

OCCUPATION RECOGNIZED

We read every issue of the LUTHERAN WITNESS, but the April 28 number had such a good article, "Stewardship of the Land," that I commend you on it. We are farmers and very glad our occupation was recognized.

We take the WITNESS through St. James Lutheran Church in Quincy, to which my husband belongs. However, I belong to the Christian Church at Ursa. On May 3 we observed Rural Life Sunday. I read Leon Wengert's "Stewardship of the Land" to our Sunday school, which received the article so enthusiastically that I lent the magazine to those who asked for it. I'm ordering another copy of the issue for my own files.

Mendon, Ill. MRS. GLENN MUEGGE

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THE COVER

"Pentecost," a wax sculpture by D. Mastroianni. *Religious News Service* Photo. — Red is the liturgical color for Pentecost.

The Lutheran Witness

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All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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Pentecost a Feast of Fulfilment

By WALTER E. BUSZIN
Professor of Hymnology and Liturgics, Concordia Seminary, St. Louis, Mo.

In our contemplation of the Feast of Pentecost we rightly stress that it is the great Feast of the Holy Ghost. Martin Luther clearly states the importance of the work of the Holy Ghost in his classic explanation of the Third Article of the Apostles' Creed:

> I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith.

Importance of Pentecost

Just as we say that the message of Good Friday would be meaningless were it not for the message of the Resurrection, so may we say that the glorious message of Easter would be meaningless were it not for the comforting and reassuring message of Pentecost. Through the work of the Holy Ghost the Atonement of Jesus Christ becomes our atonement, and through His work, too, Christ's victory over sin, death, and hell becomes our victory. On Judgment Day those on the right hand of Jesus Christ, the Judge, will enter the mansions on high because the Holy Ghost has created faith in Christ, their Redeemer, in their hearts; those on the left hand, however, will be damned eternally because they have resisted the Holy Ghost and have denied Him the opportunity to endow them with the only saving faith. Using the text of the first two stanzas of one of the outstanding hymns of the Christian Church (*Lutheran Hymnal,* No. 231), we sing and pray:

We now implore God the Holy Ghost
For the true faith, which we need the most,
That in our last moments He may befriend us
And, as homeward we journey, attend us.
Lord, have mercy!

Shine in our hearts, O most precious Light,
That we Jesus Christ may know aright,
Clinging to our Savior, whose blood hath bought us,
Who again to our homeland hath bro't us.
Lord, have mercy!

The Feast of Pentecost was so important that God did not permit it to come altogether unexpectedly. Christ Himself, preparing the way for the Holy Ghost, told His disciples:

> But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me (John 15:26).

Preparations for Pentecost

That preparations had been made for the coming of the Holy Ghost may be seen from the opening words of St. Luke's account of the first Pentecost of the New Testament era: "And when the day of Pentecost was *fully come*" (Acts 2:1); the original Greek words say: "And in fulfilling the day of Pentecost." When this day came, therefore, it was a fulfillment of what had preceded by way of prophecy and preparation. On this day a great consummation took place. This fulfillment, like Easter, took place on a Sunday; it took place on the same day of the week on which the Lord had created light. Small wonder that the Early Church chose Sunday as its holy day.

The Old Testament Pentecost

A Pentecost had been observed even in Old Testament times. It was then known as the Feast of Weeks (Ex. 34:22) and the Feast of Harvest (Ex. 23:16). It was like our Thanksgiving Day and also lasted one day. But, like the Passover Feast of Old Testament times, it was a figurative feast; the real Pentecost was not to come until Christ had accomplished His work of Atonement. The Feast of Weeks of the Old Testament took place seven weeks after the Passover Feast, just as the New Testament's Feast of Pentecost takes place seven weeks after the Feast of the Resurrection. Pentecost therefore marked for the children of God of the Old Testament the close of the great Paschal season, just as it marks for His children of the New Testament the close of the Easter season. In New Testament times it is the harvest festival dedicated to the Holy Ghost; the fruits of harvest, however, are human souls to whom has been imputed, through the work of the Holy Ghost, the redemptive work of Jesus Christ.

The New Testament Pentecost

The Pentecosts of the Old and New Testaments, therefore, differ from each other as do prophecy and fulfillment. But they differ from each other also otherwise. The Old Testament Pentecost originated and took place in Arabia; God issued specific laws concerning its observance, together with His Ten Commandments, and amidst thunder, lightning, fire, and smoke. Mount Sinai quaked; "the voice of the trumpet sounded long, and waxed louder and louder." Men and women were stricken with fear, they trembled (Ex. 19:16-19). The Pentecost of the New Testament era took place in Jerusalem and came to a people who were to be governed not by commandments spoken by a wrathful God, but by love implanted into their hearts by the Holy Ghost. The sky over Jerusalem was clear, there was no thunder and lightning, neither were men stricken with fear and trembling. Instead of lightning from the skies, a fire of love glowed within the hearts of men, cloven tongues of fire rested on their heads, and all were filled with the Holy Ghost (Acts 2). Here was indeed the day of fulfillment, the day on which the Holy Ghost, the eternal, uncreated Flame, descended from heaven to earth to found and to establish the holy Christian Church, against which even the portals of hell would not prevail.

Time and Manner

While Christ had been born in the stillness of the night, the Holy Spirit appeared on Pentecost at the third hour of the day, at nine o'clock in the morning, which later became the canonical hour of worship called "terce." The Holy Spirit did not appear in stillness, but with "a sound from heaven as of a rushing mighty wind" (Acts 2:2). We are reminded of John 3:8, where Jesus says to Nicodemus:

> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

While the Holy Ghost had appeared in the form of a dove at the Baptism of Jesus, the Spirit now appeared as a tongue of fire. Fire is the symbol of love, cleansing, refinement; it is likewise the symbol of integrity, ardor, sin-

(Continued on page 18)

AMERICAN BIBLE SOCIETY

Albrecht Duerer depicts a scribe working on a Bible manuscript

The Variant Reading

By ELMER J. MOELLER

Professor of Classics, Concordia College, Milwaukee, Wis.

I suppose you've met it, too. The "variant reading," I mean. Most of us are used to the King James Version in our Bible reading. We may have been a bit surprised, then, to find some omissions or changes, variant readings, as they are called, in the newer Bible versions. And we haven't been just too sure what to think of it.

The Hebrew Old Testament at Jesus' time had already been translated into the Greek Septuagint version. The Samaritans were using their ancient manuscript of the Pentateuch, the Books of Moses, a 13th-century copy of which modern Bible scholars study. The Old Testament which Jesus knew had only consonants; one had to supply the vowels as he pronounced the words. It was to be some five hundred years until Jewish scholars, called Masoretes, were to put vowel points into the written text.

Yet Jesus, quoting Ps. 82:6, says: "Scripture cannot be broken" (John 10:35). In His Parable of the Rich Man and Lazarus, Jesus has Abraham say: "They have Moses and the Prophets; let them hear them" (Luke 16:29). Three times Jesus quotes Old Testament Scripture to the devil and says: "It is written . . ." (Matthew 4).

Then, in His "high-priestly prayer," John 17, Jesus prayed "for those who are to believe on Me" through the words of the Apostles. He assures us hereby that we, and the Church until Judgment Day, shall have His disciples' words. He commanded His followers to teach all nations "all that I have commanded you" (Matt. 28:20). He thereby guaranteed His Church that His teachings will remain until the end of time.

Since then God has preserved for men several thousand copies of various New Testament writings. Among them are several Bibles from the fourth century, a copy of Paul's Letters from about A. D. 200, a fragment of John's Gospel reliably dated about A. D. 125, some 25 years or so after John's death. Yes, there are variant readings. But 20 centuries ago, even before His disciples and Apostles wrote the New Testament, Jesus assured us that we shall always have the sacred truths He wants us to know.

No Doctrine Affected

It's no surprise, then, to find that *no teaching of the Christian faith is based on a disputed reading.* Bible scholars agree on this. For instance, Frederick C. Grant (*An Introduction to the Revised Standard Version of the New Testament,* 1946, p. 42) writes: ". . . out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of Christian doctrine."

How Important?

It's not hard to understand that variant readings arose. When men copied entire books of the Bible by hand, the eye wandered, attention wavered, the memory instead of the text guided the pen, and variant readings occurred.

But they are generally easily recognized.

Suppose that in a high school typing room you were to find on papers in different typewriters the following sentence:

"Now is the time fore all good men to come to the aid of their party."

"Now is time for all good men to go to aid their party."

"It is now time for all good men to come to the help of there party."

I count nine variant readings there. But do you have any problem to decide what is the correct meaning?

That's about the way it is with variant readings in the Bible. They do exist. It would be a miracle if they didn't. But one must understand their place in Bible study.

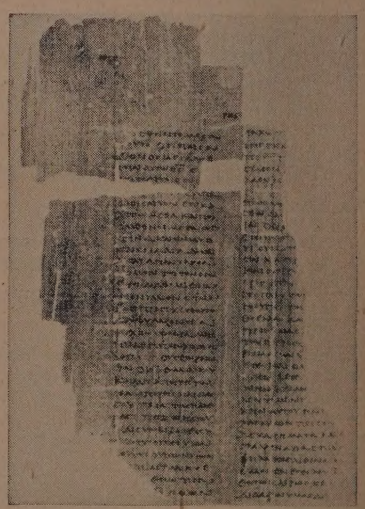
The Bible contains from 50,000 to 150,000 variant readings, or even more. But the overwhelming majority are merely different spellings or different word orders. Only a very few change the meaning of a verse, and even fewer require the omission of an entire verse from the text we are used to.

There are 7,925 verses in the New Testament. The footnotes of the Revised Standard Version list only 230 variant readings as of sufficient importance to merit notice. In three well-beloved Old Testament books, Genesis, Psalms, and Isaiah, in which there are 5,359 verses, the RSV lists only 136 instances in which the translators chose from other sources a reading other than the Masoretic text. If we assume one variant for a verse, we have only 3.3 per cent of the New Testament verses with one variant each, only 2.5 per cent of the verses in the three Old Testament books. When you check the variants, you find that most are but a word or so, and few remove any important detail from the text. Where the variant is longer and the choice of one variant over another removes what we have thought was a particular reference to God's dealing with mankind, you find that there are other Scripture passages which do present that particular truth.

Other Opinions

One thing should be mentioned. The fact that scholars have taken a word or a verse from the "received text," as we have known it in the King James Version, and have placed it in a footnote, does not necessarily mean that all Bible scholars agree in that decision. In most instances, to be sure, scholars generally agree that the oldest and best Bible manuscripts and trans-

(Continued on page 18)



AMERICAN BIBLE SOCIETY

Fragment of a Greek papyrus manuscript of the Bible (Chester Beatty Papyrus VI) made in the second century

The New St. Louis Seminary Organ

PIAGET PHOTO

Heinrich Fleischer at the console of the new organ at Concordia Seminary

In keeping with God's own ordinance that we praise Him in His sanctuary not only with the human voice, but also with musical instruments (Psalm 150), Concordia Seminary in St. Louis dedicated its new chapel organ on Cantate Sunday, May 3, at 4 P. M.

Dedication

The rite of dedication was performed by the Rev. John Oppliger of St. Louis, chairman of the Board of Control of Concordia Seminary. The sermon, based on 1 Chron. 16:23-36, was delivered by the Rev. Frederic Niedner, D. D., of St. Charles, Mo., secretary of the Board of Control. Pastor Niedner related his sermon to the theme "God's Directions for True Worship." The Rev. Prof. Paul Bretscher, Ph. D., acting president of Concordia Seminary, served as officiant, and the writer as organist.

The organ did not participate in the Order of Vespers until the formal rite of dedication had taken place after the chanting of Psalm 150 by the Seminary Chapel Choir. This choral group, which sang under the direction of Robert Bergt, was accompanied by Louis Nuechterlein at the organ. The special choral selections were Dietrich Buxtehude's cantata "Open to Me, Gates of Justice," sung, however, in Latin, and Ralph Vaughan Williams' "How Amiable Are Thy Tabernacles, O Lord of Hosts." William Schoedel, violinist, and Susanna Droege, flutist, helped to accompany for the performance of the Buxtehude cantata. The hymns of the service were staunch chorales of the Christian Church, and the organ selections were by the Lutheran masters Johann Gottfried Walther, Johann Pachelbel, and Johann Sebastian Bach.

Recital

The dedicatory recital in the evening was played by Heinrich Fleischer, Ph. D., professor of organ at Valparaiso University. Professor Fleischer is a descendant of Martin Luther and a former pupil and assistant of Karl Straube, who for many years was the organist and cantor of St. Thomas Church in Leipzig, a position once held by J. S. Bach. Not only Professor Fleischer's masterly playing but also his program reflected the importance and intrinsic nature of the occasion. His first number was a virile fantasy on "A Mighty Fortress Is Our God," by Michael Praetorius, who was a noteworthy figure in the history of Lutheran church music and among the creators of the type of organ now used in our Seminary chapel. This type of organ is therefore often referred to as a Praetorius organ; others refer to it as a classical organ. Ludwig Lenel, an American composer whose works have been published by Concordia Publishing House, was represented by two chorale preludes written in a modern idiom.

The first half of the program closed with Max Reger's stirring "Toccata and Fugue in D Minor." The second half of the program consisted of five compositions by J. S. Bach. Three of these were preludes to death and burial hymns, played in blessed memory of the Rev. Prof. Louis J. Sieck, D. D. (d. October 14, 1952), the late president of Concordia Seminary, who helped make it possible for the Seminary to acquire its new organ, and of the Rev. Prof. John H. C. Fritz, D. D. (d. April 12, 1953), for many years dean of the Seminary. The final number on the program was J. S. Bach's monumental "Prelude and Fugue in E Minor."

Type of Organ

The Holtkamp Organ Company of Cleveland, Ohio, built the organ. This firm is known throughout the organ world for the excellency of its work. Mr. Holtkamp insists that all organs he builds be open and not behind screens and within chambers which muffle the tone and render them inarticulate. He asks: "Who wants to hear a choir, a pianist, or a violinist perform behind a screen or curtain and amidst unfavorable acoustical handicaps?" The Seminary organ was built along the west side wall of the chapel. A large number of the organ pipes is exposed to full view. Its tones may thus be heard clearly even under the deep balcony and in the adjoining corridors of the chapel. A distinctive feature of the new Seminary organ is its third manual, on which may be played the tones of the so-called *Kronen-Positiv*. While the *Positiv* of an organ is usually at the back of the organist and is therefore referred to as a *Rueckpositiv*, the one at the Seminary is at the top of the organ; hence its name: *Kronen* (Crown)*-Positiv*. While the *Kronen-Positiv* is not unusual in Europe, the one at the Seminary is likely the first to have been built in America.

Characteristics

The new organ does not have so many pipes as the old Seminary organ had. However, since it is in the open, it needs fewer pipes than an enclosed organ. Quality and economy thus replace larger quantity and actual waste. The new organ has 34 ranks, or sets, of pipes and 26 stops. Its specifications indicate that the organ is a "straight organ" and that no so-called "borrowing" was done. Its tone is distinctive of the organ; it does not seek to imitate an orchestra. Its tone is firm, clear, and virile. It has no tremolo; only the Swell is under expression. After presenting his recital Professor Fleischer remarked: "This organ is indeed ideal for worship purposes."

May this organ serve the purpose for which it was built: to glorify God and to edify the Christian worshiper. May its use be related to the Latin inscriptions from the Bible carved into the wood of a front panel, which in their English version read:

"Sing unto Him a new song; play skillfully with a loud noise," Psalm 33:3.

"I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also," 1 Cor. 14:15.

WALTER E. BUSZIN

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Pentecost Afterthoughts

When the Spirit-filled followers of Jesus had completed their many-tongued testimony on the day of Pentecost, some in their audience sneeringly remarked: "These men are full of new wine." We can readily understand their attitude. As the natural man does not receive the things of the Spirit of God, but regards them as foolishness, so he can have little sympathy with those who in humble faith accept the mysteries of God as revealed by His Spirit. We need therefore not be surprised that there is much antipathy toward, even antagonism against, the Christian religion and the Church. It is the logical consequence of the natural spiritual blindness in which man is born.

We, too, were born in that condition. How is it, then, that we now recognize the Gospel of Jesus as the highest and noblest wisdom on earth? We cannot claim credit for this change. It is entirely the work of the Holy Spirit of God. Most of us underwent this divine change in our infancy, when we received the washing of regeneration by the Holy Ghost. Others of us came under the converting and sanctifying influence of the Spirit in later years. But in every case our conversion is His work alone. In a manner so mysterious that we cannot grasp it, He took away our resistance, enlightened us, and led us to recognize Jesus as our Savior, to trust and believe, to rejoice and take comfort in Him. Thus Pentecost becomes to us a memorial day of our conversion.

But it should be more than that. The sanctifying influence of the Holy Spirit must continue in us if we are to remain in the state of grace. As little as we can convert ourselves, so little can we preserve ourselves in the faith. He that hath begun the good work in us must perform it until the Day of Jesus Christ and make us fruitful unto good works. Hence Pentecost should also be for us a day of fervent prayer to God on high that He may not take His Holy Spirit from us because of our many sins and our ingratitude, but renew and strengthen us from day to day so that we may successfully withstand all the assaults of the Evil One and finally receive the end of our faith, even the salvation of our souls.

Trinity Sunday—A Feast of Doctrine and Faith

We note with great interest that the Feast of the Holy Trinity is the one major feast day of the Christian church year which relates itself not to a specific historical event, but to an important doctrine of the Church. We also note that it is through the incarnation of our Lord and Savior that God's children began really to know their heavenly Father, who has adopted them through Jesus Christ. Through the incarnation of Jesus Christ they learned to know also the Holy Ghost, whom Jesus sent into the world to continue the blessed work which He had begun.

When one takes these momentous facts into consideration, it is difficult to understand why the church at large did not adopt and observe the Feast of the Holy Trinity until after the year 1332. Prior to that time she had, for centuries, observed many saint and martyr days. It was high time to observe Trinity Sunday, a great feast of Christian doctrine and faith. Even so to many Christian people the Feast of the Holy Trinity is still only a subordinate feast, the octave of Pentecost. To them, too, the Trinity season is the Pentecost season. To Lutherans, however, the doctrine of the Trinity is so rich and meaningful that they prefer to observe the Sunday after Whitsunday as the Feast of the Holy Trinity and its season as the Trinity season.

All praise to God the Father be,
All praise, eternal Son, to Thee,
Whom with the Spirit we adore
Forever and forevermore. — AMBROSE
(*The Lutheran Hymnal*, No. 564, stanza 3)

W. E. B.

"Open Thou My Lips"

In His parting words before His ascension, Jesus commissioned His disciples to be witness bearers. It is His will that His followers confess Him before men. This can be done in several ways. By becoming a member of a Christian Church one acknowledges that he has enlisted in the army of His followers and is now marching in the ranks, "with the cross of Jesus going on before." Such testifying has not always been so easy as it is today, especially in our own country, where religious freedom is a basic provision in our constitution. There were times when persecution and martyrdom awaited those who pledged allegiance to the Lord Jesus, and even today there are places where the same fate is in store for those who are bold enough to hold membership in a Christian church.

Another way of confessing Christ is to prove one's love for Him by one's life and service. Everything done for others for Christ's sake is such evidence, and the quiet influence on others can often be observed. The executive or the stenographer who amid the vexations and temptations of a business career leads a godly life; the child on the playground who conducts himself as a Christian; the medical missionary who in his clinic ministers to the sick in heathen lands: all of these are speaking for Christ, even though they may not put their convictions into so many words at the time.

Then there is, above all, witness bearing through the spoken and written word. One must know what to say and must be able to say it. The Lord's disciples were well equipped to do this; they had been instructed, and they were on fire with a radiant flame of devotion and courage to testify to the hope that was within them. It is a satisfying experience to read accounts of high school pupils and college students who, in the face of ridicule and contempt from cynical schoolmates and instructors, fearlessly testify to their faith; of men and women in scientific and professional circles who boldly defend the truth. All such are following the example of the Lord's disciples when they do not hesitate to speak in season and out of season.

"O Lord, open Thou my lips, and let my mouth show forth Thy praise."

Memorial Day

In Greek history we read of King Leonidas, who, with a small band of Spartan soldiers, attempted to defend a narrow mountain pass at Thermopylae against an overwhelming horde of Persian invaders. The king and all his men died in defense of their country and were buried on the battlefield. A monument was erected there in their memory, with the inscription: "Stranger, tell Sparta we lie here in obedience to her laws."

Our nation pauses on Memorial Day in loving remembrance of those who marched away in obedience to their country's call, faced shot and shell on the battlefields, endured the privations and hardships of soldier life, and gave their lives that our country might live.

Throughout the pages of history stalk the grim specters of wars fought from lust of empire and pride of wealth and power. Weak people were considered legitimate prey of the powerful; helpless nations were subdued and their lands partitioned among the victors. A wicked philosophy that might makes right pervaded the many state governments in the past and has led to titanic struggles for world supremacy among the strongest of the strong.

Our nation cannot be charged with ever having waged a predatory war. To the contrary, our wealth, our inventions, and our technical knowledge have ever been employed to make vital contributions to the welfare of the world. This is as it should be; it is the Golden Rule applied to patriotism. As we lay our wreath on the graves of our honored dead this Memorial Day, every Christian patriot may well pray that God will continue to give us statesmen who will guide our nation aright, so that the glory of our flag may not be dimmed and that its colors may never be sullied by waging an unjust war.

Peter's Adult Class

On Pentecost our attention is called to the largest adult class on record that was ever received into membership with the Christian Church at one time. What a joy it must have been when, after the powerful testimony of the disciples and the soul-searching sermon of the Apostle Peter, no fewer than 3,000 souls were baptized and received into the church at Jerusalem! What an inspiration to the Apostles, whose faith had well-nigh been shattered just a few weeks earlier! And what an encouragement to the rest of the little flock to see their numbers so bountifully augmented! This unexpected ingathering of souls only increased their zeal to preach the Gospel to others. See how they labored and testified, not only the Apostles, but also the lay members.

We do not have the promise of such a rich harvest, but we do have the Lord's word that our labors shall not be in vain. God's Word is quick and powerful on adult hearts also in our day. Statistics show that every year we are gaining greater numbers of adult converts, so that at the present time more than 30 per cent of our communicant membership is composed of people who have come to us as adults. There are many souls in our land who are looking for the peace which we have to offer through the Gospel of Christ.

You can do much to help this work along. Ask your friends and neighbors about their religion. If unchurched, invite them to go to church with you, and urge them to send their children to Sunday school. Tell them of the hope that is in you. If there is a favorable response at all, inform your pastor. It is but a few months until a new adult confirmation class will be organized. You can do much to swell the numbers in that class by utilizing the summer months in this way. After all, this is your obligation as much as it is your pastor's.

Hypocrites

No one denies that there are some hypocrites in the outward, visible organization of the Christian Church. There was a Judas in the first Christian group of Christ's twelve disciples. There was an Ananias and a Sapphira in the mother church in Jerusalem. Among the multitudes who formed the outward organization of the Church at Christ's time, there were some of whom Jesus said: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth and honoreth Me with their lips; but their heart is far from Me." And lest we should lose sight of this fact, Jesus spoke the parables of the tares among the wheat, and the net which enclosed both good and bad fishes, which show that this condition would continue to the end of time. His words do not permit us to assume, however, that such hypocrites form the majority, nor do His words imply that hypocrites are in every local congregation. Rather, Jesus refers to the outward, visible organization of the Christian Church in its entirety.

People who say — and their number is legion — that they do not go to church because of the hypocrites in the congregation may well pause to examine themselves. We maintain that most people who go to church do not go because they are saints but because they are sinners; they go because they honestly admit that they have sinned and because they acknowledge their need for the Church's message of forgiveness and salvation. Conversely, then, is it not true that many people do not go to church because they consider themselves saints, because they do not think it right that they should occupy a seat which some poor sinner should have who needs it? Who, then, is the real hypocrite, he who goes to church because he knows that he is a sinner, or he who stays away because he considers himself a saint? Think it over!

Well Done

Synodical *Handbook* 2.79 s: "The Board of Directors shall report annually and as often as it may deem necessary on its work . . . in the official organs of Synod." In accordance with this directive the Board, in an eight-page insert of this issue of the WITNESS, is rendering a report on the most important financial undertaking of Synod since the 1950 convention — the "Ten-Million-Dollar Offering," or, as it is familiarly known, the "Conquest for Christ." This effort has been the largest single collection in the history of our Church, and the love of Christ and His kingdom has moved our members to contribute three million more than requested.

To record the many hours and days and months of planning on the part of our synodical board and its advisers to set this huge program in motion would take far more than this WITNESS insert. And when we consider that the "Conquest for Christ" collection was only one phase of the many-sided work the board carries on for our multimillion-dollar corporation (for that, under God, is what we have become), then we have all the more reason to thank the Lord for making men willing to use their talents and time to carry on the most important business in life — the King's business.

And Jesus Said

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.
Matt. 5:21, 22

The opinion is found in certain quarters that Jesus in these and similar words meant to correct the Old Testament Scriptures, intending to point out that the moral code they contained was inadequate. That, however, is an untenable position. We need merely think of the majesty with which He invested the writings of the Old Covenant when He quotes them with the formula "It is written" to see that He doesn't wish to criticize them. Another view which pertains to this topic holds that Jesus came forward to give the Law which apparently refers to outward acts a "spiritual" meaning, that is, that He was the first one to let it include in its domain not only what a man does and says, but likewise what he thinks and desires. This, too, is unacceptable. It is an error to assume that Jesus went beyond the teachings of the Old Testament Law itself. In the writings of Moses and the Prophets this penetrating significance of the divine legislation, its all-embracing authority, was brought out in Deut. 6:5.

But it is true that Jesus taught the complete sovereignty of the Law, its extending to the inmost longings and intents of our hearts, with unparalleled clearness and power. The people forming his audience had often heard the Commandment forbidding killing emphasized, and the killing had not been explained to them as something that could be perpetrated through anger, sinful wrath, and hatred. That murder in the literal sense was forbidden was obvious and did not require much elucidation. But what needed special underlining was the truth that murder can be committed by thoughts of malice and vengeance and words of stinging insult and rancor (like *raca,* which means "worthless fellow," and *fool,* which denotes a "depraved scoundrel"). Civic courts do not deal with the thoughts of people, but God does not ignore these matters, as the picturesque language of Jesus points out, referring to the judicial procedures of His day (the lower and the higher courts) and to the punishment of hell.

Who, then, is guiltless when the omniscient God judges us? It is clear that we need a Savior. In gratitude, Christians will refrain from thoughts and words of unjustified anger and of hatred.

WILLIAM F. ARNDT

Your Synod

Our synodical convention at Houston will find cause for joy when it hears how God is blessing our missions not only in North and South America, but also in the Eastern Hemisphere.

Does England offer opportunities for our Church? Since the war thousands of displaced Lutherans have found a haven of refuge in England. Will the contacts our brethren in the two London congregations had with them result in a stronger Lutheran Church in England? What about opportunities in France, Belgium, Denmark, and Finland? The eight Free Churches in Germany have reached doctrinal agreement and are now in fellowship. They are doing much work among the refugees from Eastern countries. How can we best lend them effective help? What about the continuation of free conferences, so-called "Bad Boll" meetings with Free Churches and *"Landeskirchen"*? The convention must consider these matters and take action.

The convention will hear about God's blessings on our Foreign Missions. In 1950 our Board reported a total of 22,970 souls served by our Church. The present report speaks of 27,827 souls. This means a gain of nearly 5,000 souls. Today we have a fine corps of workers from our country in foreign countries — 79 pastors, five male teachers, five male lay workers, and 15 women workers. These representatives do our work in India, Hong Kong, Japan, Formosa, the Philippine Islands, and New Guinea. In India we have also 77 native pastors. In 1950 we had no chapel in Japan. Today we have several. In New Guinea we reach 5,000 people every week.

Important questions which the coming convention must answer are: What shall we do to bring the Gospel into untouched areas of those countries into which God has led us? What can we do to intensify our efforts in those areas where we are now carrying on mission work? Should we not train more native workers? There are several students from Korea in the United States in our schools. Does this mean we should now enter Korea? Shall we, yes, should we not appropriate greater sums of money and strive to increase our manpower? Shall we strengthen our seminaries in foreign countries? Should we strengthen the Mission Department at our St. Louis Seminary? What about helping the Lutheran Medical Mission Association? What about the mission work in Africa (Nigeria), which we are carrying on jointly with our sister synods?

Questions, questions, questions! May God help us to find the God-pleasing answers!

J. W. BEHNKEN

The Ten Commandments

VII. "Thou shalt not steal"

"We should fear and love God that we may not take our neighbor's money or goods, nor get them by false ware or dealing, but help him to improve and protect his property and business." So says Martin Luther. The matter seems quite simple. It is just as much a sin against the Seventh Commandment to ignore the conductor's call "Fares, please!" as it is by conspiracy to get an oilfield worth millions from the government. To smuggle valuables into the country or to falsify income tax reports —such actions affix to the guilty party the label "Thief!"

But the Commandment prohibits more than these very obvious crimes. Sensitive Christians often are in a quandary as to the right and the wrong of things. How much profit may a businessman take? What wages should the employee demand and what should the employer pay? When, if ever, is speculation permissible? And what is speculation? Is a pinochle game, played for a penny a hundred, proper, and when does the taking of a side bet become stealing? Can a Christian hold stocks or bonds in a corporation notorious for its low wage scale? May we buy goods produced by sweatshop methods?

Some of these questions, we believe, can be answered in only one way. Regarding others there will be an honest difference of opinion. Every Christian conscience should honestly face these matters and make an earnest effort to arrive at an answer that will not violate the fundamental principle of all the Commandments recorded in the Second Table, "Thou shalt love thy neighbor as thyself." Whatever will not fit in with this all-embracing law of love must resolutely be discarded, even though it cost us heavily. Greed and selfishness are just as severely forbidden by the Seventh Commandment as stealing, burglary, or fraud.

Let the Golden Rule determine our every action, and we shall be guarded against transgressions of this commandment, and this is the Golden Rule as stated by our Lord:

"All things whatsoever ye would that men should do to you, do ye even so to them."

GEORGE C. KOENIG †, 1894—1950

Prayer

O Lord, we beseech Thee, grant that we may both perceive and know what things we ought to do and also have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Report to the Members of The Lutheran Church—Missouri Synod

on our

$13½ Million Building Program

by the

Board of Directors

The biggest building program in the history of our Church is under way. Soon the sounds of construction will be heard from coast to coast and from land to land, heralding the expansion of the kingdom of Christ. It's going to be a boom, nothing less.

The project calls for the erection of churches, chapels, and all kinds of church-related structures. Every conceivable building material will be used, from mixed earth to glass bricks and stainless steel. No continent will be excluded, and the buildings would form a sizable community if they were all to be erected in one place.

This grand building operation was made possible by the "Conquest for Christ" collection of last year. Ten million dollars were sought, but, by the grace of God, more than thirteen million dollars were gained. It is as if the members of the Missouri Synod had said to each other, "Let us rise up and build," Neh. 2:18.

How the "Conquest for Christ" funds were distributed will be told here and now. But first a word on the manner in which the distribution was conducted.

The 1950 convention of Synod, which authorized the collection, charged Synod's Board of Directors with the duty of allocating the moneys that were to be gathered for missions and for the training of ministers and teachers. At the time the board undertook the distribution, it seemed that a collection of thirteen million dollars was assured. Of this sum, $4,550,000 were earmarked for missions and $8,450,000 for colleges and seminaries.

Next all boards and departments of Synod were asked to submit their requests for funds on the basis of screened needs for projects that were urgent. These requests were then reviewed by the Board of Directors, and only the "most urgent" ones received carefully calculated allocations.

At the same time no aspect of Synod's work was slighted, so that all phases of Synod's work may advance in orderly fashion.

There comes to mind a scene from the miracle life of our Lord, when He fed the five thousand in the wilderness with five loaves and two fishes, asking His disciples to carry out the distribution. It was a joyful task for the Twelve. Even so the members of Synod's Board of Directors found much joy in apportioning the "Conquest for Christ" offering, a joy that was dimmed, however, by the fact that many urgent requests had to be shelved.

A review of the purposes for which funds were distributed and in what amounts now follows.

For CHURCHES and CHAPELS $1,961,319

The purpose of our mission work is the founding of congregations around the Gospel of Jesus Christ and the Sacraments of His grace. This purpose is often frustrated without a suitable place of worship, not because the power of God's Word is affected by externals, but because people expect surroundings favorable to worship. The following table presents the "Conquest for Christ" allocations for churches and chapels:

North America	63	*$1,366,000.00
Argentina	1	15,000.00
Brazil	8	25,000.00
Ceylon	1	10,000.00
Cuba	1	**27,000.00
Deaf Mission	4	76,000.00
England	1	14,000.00
France	1	***75,000.00
Germany	10	60,119.00
Guatemala	3	**15,000.00
India, Churches	2	19,000.00
Chapels	22	14,500.00
Japan	3	24,700.00
Mexico	1	25,000.00
Negro Mission	6	145,000.00
Venezuela	1	****50,000.00
Totals	128	$1,961,319.00

* Allocations for North America are long-range loans; all others are grants.
** Includes parsonage.
*** Includes land, parish house, parsonage, training center.
**** Includes land, chapel, school.

H. ARMSTRONG ROBERTS PHOTO

"Strength and gladness are in His place," 1 Chron. 16:27

In the United States and in Canada the costs of erecting these chapels will average close to $40,000. The allocations average $22,000, which means that local contributions and loans will finance the balance. Invariably, the allocations were made for the most urgent building needs. What makes these chapels so urgent?

America is moving out of the cities into suburban housing developments. A typical example is Levittown in Pennsylvania, where 4,000 ranch-type houses went up in no time. A year ago the area stood in corn and wheat. By 1955, Levittown will have 20,000 homes, making it in three years the tenth-largest city in Pennsylvania. Soon this town will have its own shopping center, schools, and churches. That is where we come in.

For the sake of our fellow Christians as well as for the challenging missionary opportunities, our Church must move into these large housing developments. Thanks to the "Conquest for Christ" offering, we can move into some of the new communities that are mushrooming in proximity to our large cities.

All allocations for chapels in North America were made on a long-range loan and flexible repayment basis. This seemed wise in view of the ever-mounting needs for capital investment funds and the likelihood that mission stations benefiting now will want to benefit others in the years to come by repayment of their "Conquest for Christ" allocations. This arrangement is to apply only to missions in North America.

Leaving the borders of our own country, we find that "Conquest for Christ" funds will build a church, a school, and a parsonage in Caracas, the up-to-date capital of Venezuela situated in rugged splendor 3,000 feet above sea level. This country is pushing its industrial development, and the erection of a complete parish setup in Venezuela's leading city will do much to advance our Gospel work.

Moving still farther south, we find that "Conquest for Christ" moneys will construct a chapel at Bahia, the oldest city in Brazil, also called "Salvador," which means "Savior." The legend on Brazil's flag reads "order and progress," and progress has marked the work of our Church in a country where the mixture of people is well stirred and the Gospel opportunities are many.

These are a few instances to show how the "Conquest for Christ" offering will build the walls of Zion in 15 countries. If we could see the thousands who will soon hear within the walls of these churches the pronouncement of the forgiveness of their sins through faith in Christ Jesus, we should be very happy indeed for our part in the "Conquest for Christ" collection.

For COLLEGES and SEMINARIES $5,317,211.83

It would be useless to erect churches and chapels without a corresponding supply in our missionary manpower. Thank God, the increase has developed! Enrollment at our training schools has outgrown the facilities for housing and instruction. Are we to turn away those who wish to serve the Lord in His missionary vineyard because we have no room for them? The large enrollment is a blessing from the Lord and His indication that the tent of our missions is to be enlarged.

Allotments from "Conquest for Christ" funds for training needs are the highest, but they are spread over 14 schools, as the following table indicates:

Austin, Tex.	$ 215,000.00
Bronxville, N. Y.	55,000.00
Concordia, Mo.	295,000.00
Edmonton, Alta.	250,000.00
Ft. Wayne, Ind.	360,000.00
Milwaukee, Wis.	575,000.00
Oakland, Calif.	105,000.00
Portland, Oreg.	130,000.00
River Forest, Ill.	593,500.00
St. Louis, Mo.	723,772.07
St. Paul, Minn.	75,000.00
Seward, Nebr.	280,000.00
Springfield, Ill.	297,625.18
Winfield, Kans.	132,000.00
Total	$4,086,897.25

Buildings to be erected are mainly dormitories, service, and administration buildings. The new structures will in a number of cases release existing space for other purposes.

So pressing were the housing needs at our colleges and seminaries that funds had to be advanced in 1950 to take care of building and repair requirements which could no longer be postponed without serious impairment. These advances, totaling $1,230,314.58, are now properly charged against the "Conquest for Christ" collection. If we add this sum to the allocations that were just made, we find that all apportionments for college buildings amount to $5,317,211.83.

Our minister and teacher training schools are the backbone of our Synod's work because they solve the questions that already had occupied the mind of the Apostle Paul in Romans 10:14, 15: "How, then, shall they call on Him [Christ] in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

A HUMBLE BEGINNING: THE FIRST LOG CABIN COLLEGE (1839)

For MISSION SCHOOLS $60,100

Our Synod champions Christian weekday schools as an unexcelled means of laying solid foundations for Christian knowledge and living. Recently it was announced that the enrollment in our schools had reached the 100,000 mark, a real milestone. We should expect that some "Conquest for Christ" funds would be made available for the erection of schools in our foreign fields. A special grant was made for school promotion in the United States and Canada, as we shall see later. Allocations for mission schools were as follows:

Africa	3	$10,000.00
India	5	15,100.00
Japan	2	*20,000.00
Uruguay	1	15,000.00
Venezuela	1	**
Totals	12	$60,100.00

* This sum includes an allocation of $15,000 for completion of the youth center at Sapporo.

** The allocation for this school is included in the sum of $50,000 for a complete parish building program.

An interesting item is the sum of $6,850 for the construction of three reading rooms in India. These are chiefly educational in purpose but may serve a variety of uses. Reading rooms are an experiment in our missionary approach, and their usefulness will be watched with interest.

Schools to be erected in Africa from "Conquest for Christ" funds are special schools that will be connected with the teacher training program.

"Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20), is part of the last commission of our risen Lord. The development and maintenance of Christian schools is a phase of our obedience to the Great Commission.

For STUDENT CENTERS $155,000

If all the young men and women of our Church attending colleges and universities were to be enrolled at a single school, it would be one of the world's largest, with an enrollment of about 25,000. As it is, our young people are scattered over more than 1,000 campuses. Our Church maintains contact with them through the services of full- and part-time student pastors. Where the number of our students is large, centers are provided for worship, religious discussion, and training in lay leadership.

"Conquest for Christ" funds were allocated on a loan basis for student centers at the following universities:

University of Alabama	$ 20,000.00
University of California	*55,000.00
University of North Dakota	20,000.00
University of South Dakota	10,000.00
University of Texas	50,000.00
Total	$155,000.00

* Includes chapel.

The allocations will not cover the cost of building these centers; they will, however, provide substantial aid to the respective Districts of Synod in which the universities are located. Student chapels and centers can be costly because they must conform to the building regulations of the universities; but, when erected, they will serve their purposes year after year.

"In whom are hid all the treasures of wisdom and knowledge," the Apostle Paul, himself a college man, says of the Lord Jesus Christ. This truth lies at the foundation of the student welfare service of our Church.

At a cost of only $6,000 this mission school at Totsuka, Japan, was purchased and renovated for 80 kindergarten pupils

HOMES for MISSIONARIES $317,550

Home building in the United States is proceeding at the rate of one million units a year. No other country is building at anywhere near this rate. The housing shortage is especially acute in countries that were heavily bombed during the war. We should therefore expect to see allocations from "Conquest for Christ" moneys for parsonages and missionary dwellings. All except one will be erected in foreign lands at an average cost of less than $5,000. The following table shows where housing will be provided:

Argentina	2	$ 30,000.00
Brazil	8	25,000.00
Cuba	1	*
Deaf Mission	1	10,000.00
Formosa	1	10,000.00
Guatemala	1	10,000.00
Hong Kong	1	10,000.00
India, Parsonages	7	47,950.00
Workers' houses	29	14,100.00
Japan	8	90,500.00
Mexico	3	40,000.00
New Guinea	3	10,000.00
Philippines	2	20,000.00
Totals	66	$317,550.00

* Cost of parsonage is included in that of chapel-parsonage.

The 29 workers' houses in India will be built of mixed earth at an average cost of $500. With ordinary care, they will provide housing for native Gospel preachers for several decades. In Mexico, homes are usually built of stucco, bricks, or stone, with tile roofs.

"Where dwellest Thou?" inquired the two disciples of Jesus, after John the Baptist had pointed Him out as the "Lamb of God," come to take away the sins of the world. "Come and see," answered Jesus, and they saw where He lived and stayed with Him that day. It is important that our missionaries maintain a stable and accessible residence, where they may be found by those who wish to inquire about the "Lamb of God."

This building serves as a center of worship and training for lay church leadership to our Lutheran students at the University of Wisconsin

latest figures on "CONQUEST for CHRIST"

On April 30 the total of subscriptions to Synod's great offering stood at $13,921,381.26, and by that time $13,406,576.71 had reached the synodical treasury for allocation to the various needs.

All but 168 congregations and missions, representing a communicant membership of 30,912, have reported. Some of these churches have promised but postponed their offering. Others have made their contribution, but the reports are not in yet. Among these is a fair number which had their canvass during the recent Lenten season.

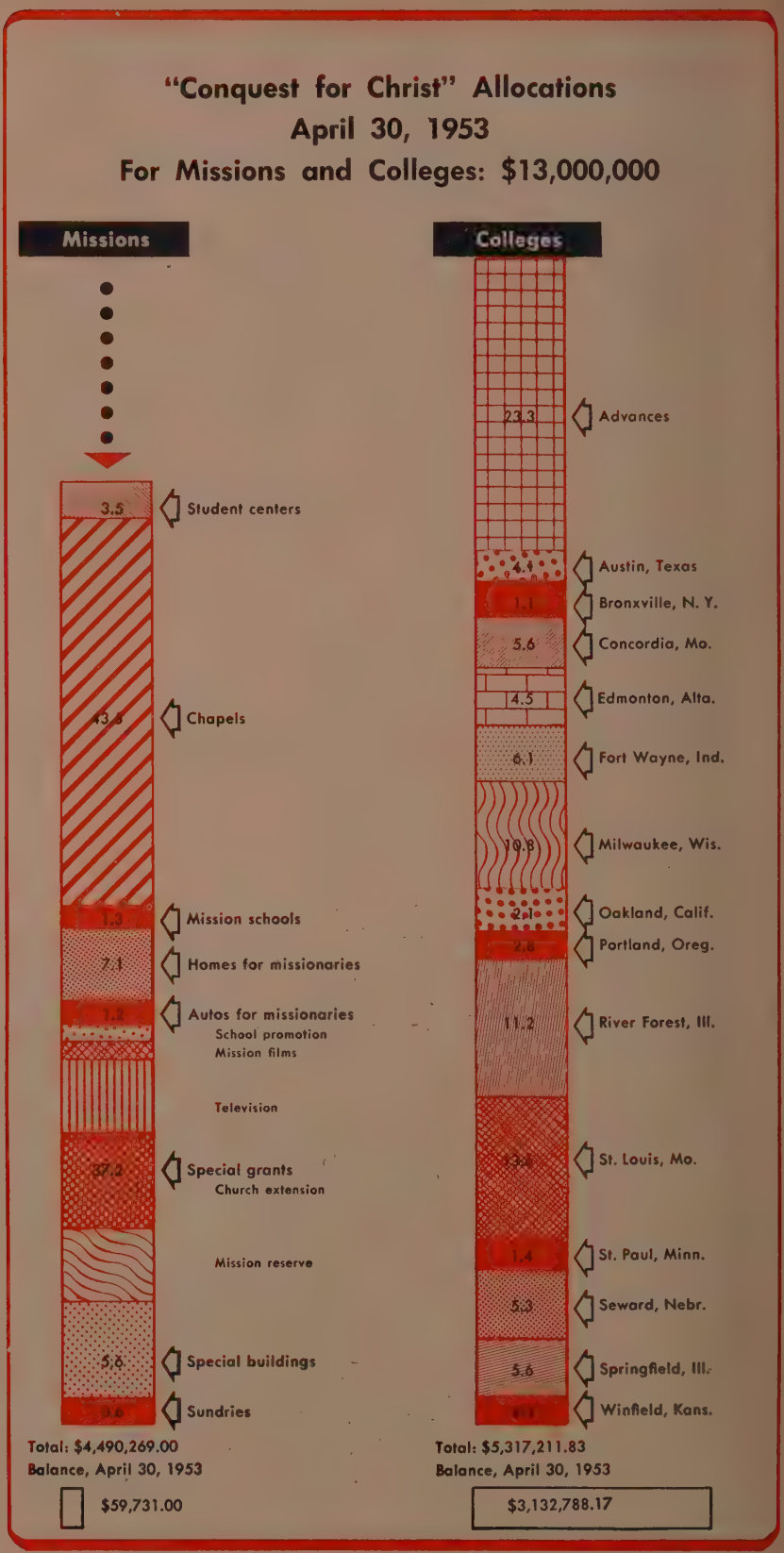
Every effort is being made to obtain reports in time for the triennial meeting of Synod at Houston.

Also, pastors and their congregational committees are being urged to follow up subscriptions which are due, so that every dollar which was pledged to the Lord may be put to work. The hope is that most of the moneys which were subscribed will be in the hands of the synodical Treasurer when Synod meets.

In an undertaking of this magnitude it is unavoidable that some are missed in the general solicitation. These can still become enrolled as participants by placing their contributions in an envelope, signing and marking it "Conquest for Christ" and delivering it at the church. The contributions of such "missing persons" could easily make a grand total of $14,000,000 a reality.

The figures as they stand represent an oversubscription which calls for prayers of thanksgiving as fervent as those which were offered for the success of Synod's effort.

Nevertheless, the dollars, indispensable as they are for progress at home and abroad, are not the most important fruit of the "Conquest for Christ." The greatest thing is that our people did this thing for the Lord because they wanted to. Thus they experienced the joy of giving; and as they gave for others, they gained more for themselves than they gave.



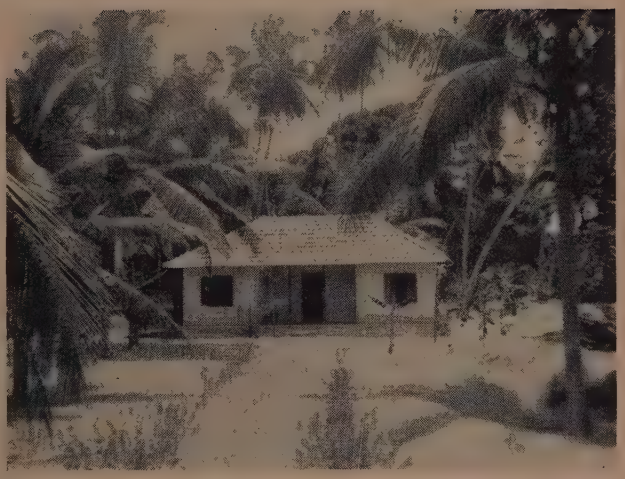
For SPECIAL BUILDINGS
$252,600

A number of buildings are to be erected from "Conquest for Christ funds that do not classify under preceding categories. These are:

High school-college (Brazil)	$ 25,000.00
Oberursel Seminary (Germany)	12,600.00
Hostel (India)	7,500.00
Student quarters (India)	3,000.00
Alabama Academy for Negro Missions (Selma, Ala.)	37,000.00
Immanuel College for Negro Missions (Greensboro, N. C.)	127,500.00
Hospital (New Guinea)	40,000.00
Total	$252,600.00

The hostel in India will be a boarding home for high school and teachers' college students. The hospital to be erected in New Guinea will have a concrete floor, walls of wood, and a roof of tin.

"I was a stranger, and ye took Me in; I was sick, and ye visited Me" — in these words Jesus will commend His disciples in the final Judgment for all the good they did in His name. Wherever the lesson of charity is needed in Christian missions, our Church will set the example.



Twenty-nine homes, like this one, will be erected from "Conquest for Christ" funds for our native Gospel workers in India. Cost of each is $500

AUTOS for MISSIONARIES
$55,500

When road building throughout the world was given a boost during the war years, it was a godsend for missions because better roads enable our missionaries to travel faster and farther. The following table shows where "Conquest for Christ" moneys will help to speed up the missionary service of our Church:

Argentina	$10,000.00
Brazil	25,000.00
Formosa	3,000.00
Hong Kong	2,000.00
Japan	7,500.00
Philippines	3,000.00
Venezuela	5,000.00
Total	$55,500.00

Station wagons (this one is in India) are valued by our foreign missionaries because they conveniently haul books, tracts, loud speaker, and other equipment on exploration trips

The motorization funds for Brazil and Argentina will assist our missionaries there in the purchase of motorized vehicles. In the Pacific, station wagons are prized because they can be used to transport equipment for missionary journeys. An automobile for missionary use at Hong Kong is understandable when it is remembered that this British concession comprises not only the harbor city of 32 square miles, but also 360 square miles of mainland which the British leased until 1998. Hong Kong and Formosa are our last contact with China, where Christian missions scored gains until Communism overran it.

"The king's business required haste," said David to the priest whom he pressed for the loan of a sword. Haste is required in the business of our King, Jesus Christ, and whatever will speed up the missionary enterprise is a welcome necessity.

For SUNDRIES
$23,200

A few minor allocations were made from "Conquest for Christ" funds for repairs, improvements, and equipment. The following table shows where these sundries will be applied:

Deaf Mission	$ 6,000.00
England	3,800.00
Formosa	2,000.00
India	6,900.00
Japan	4,500.00
Total	$23,200.00

The apportionment for Japan will purchase land at Hanno and buy storm windows for our mission property in Tokyo, where winters can be cold. The allotment for Formosa, stronghold of Chiang Kai-shek's Nationalists, will purchase books, desks, filmstrips, and other equipment. The deaf mission allotment is for rehabilitation and repair.

"And all our pleasant things are laid waste," was the mournful statement of the ancient Prophet. The proper conduct of our missions requires attention to upkeep lest appearances deny the vigor of our missionary purpose.

For SPECIAL GRANTS
$1,665,000

A number of special grants were made from the "Conquest for Christ" offering that are missionary in purpose but do not involve construction. The following table presents the nature and amount of the grants:

For School Development	$ 100,000.00
For Films on Missions	65,000.00
For Television Program	750,000.00
For Church Extension,	
Grant	250,000.00
Mission Reserve	500,000.00
Total	$1,665,000.00

The school development fund of $100,000 will be used for expansion and for the internal improvement of our school system. Efforts will be intensified to increase the number of schools (we presently have 1,300 schools), to improve instruction, and to provide professional aid for new teachers, especially for those who were not synodically trained. The fund will also be applied to teacher recruitment, to the production of textbooks and instructional materials; to the establishment of uniform standards for the schools; and to the production of printed and visual materials that will serve expansion and improvement needs. This program will be activated by the Board for Parish Education over a period of five years.

Ten mission films are to be produced on the various missionary fields of our Church in order that congregations may receive the visual presentation of their work here and abroad. Well over 1,000 churches have acquired visual education equipment, and films will bring the blessed work of missions close to their eyes and to their hearts.

A large grant from the "Conquest for Christ" offering went for the launching of a television program. This program, known as "This Is the Life," has received wide acclaim. It calls attention to the vital need of religion in the American home and how the need is to be met in the Gospel of Jesus Christ, proclaimed in our churches. Approximately 8,000 letters are received weekly; each is followed up in a project that has been named "Telemission." About ten per cent of the communications are received from unchurched persons.

"This Is the Life" is currently televised over 79 stations, making it the most televised program of all. A new series of 26 episodes is in the making for showings that are to begin next September. In the meantime 40 stations are re-televising the first series in order to keep the program on their schedules.

Members of this group, known as the Fishers, have become familiar to television viewers for their parts in the "This Is the Life" series. "Conquest for Christ" funds made the program possible

Another valuable grant from the "Conquest for Christ" offering was made for Church Extension. The Church Extension Treasury is a building and loan fund from which young congregations may borrow for the erection of chapels. This is the treasury that has done so much to advance our missionary program in the United States and Canada. Besides the grant, a loan was extended to the Church Extension Fund in the amount of $150,000 from a mission reserve fund of $500,000.

Mindful of the words of the Apostle, "I am made all things to all men, that I might by all means save some," our Church makes use of many means in order to present the Gospel to mankind.

THE BALANCES
$3,192,519.17

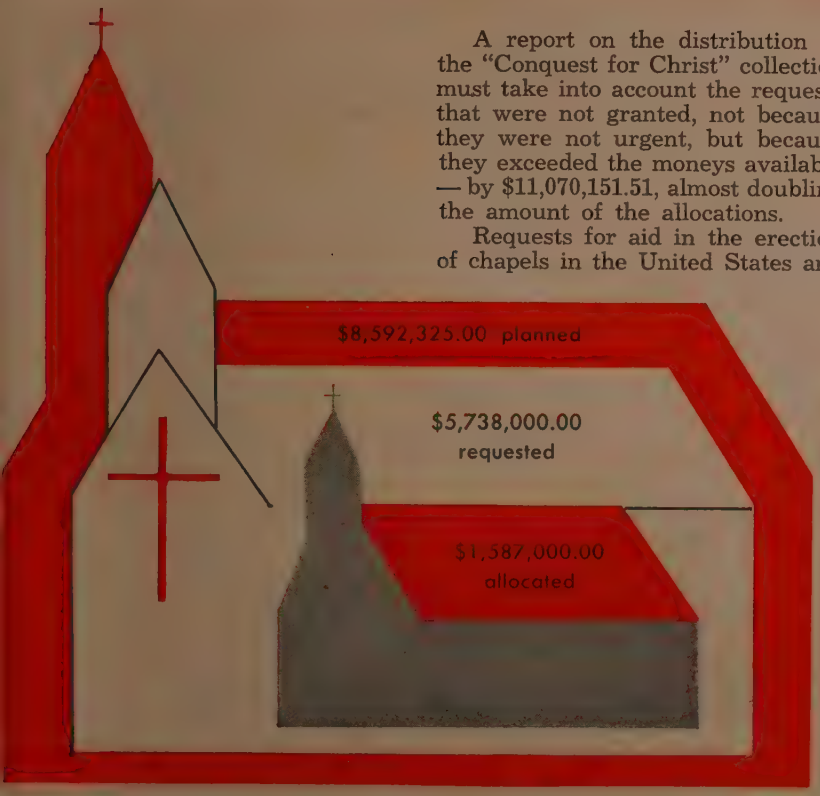
Two broad divisions marked the distribution of "Conquest for Christ" funds, for missions and for colleges, in a 35 to 65 ratio. The following table shows the balance under each:

For Missions	$4,550,000.00
Allocations to April 30, 1953	4,490,269.00
Balance, April 30, 1953	$ 59,731.00
For Colleges	$8,450,000.00
Allocations to April 30, 1953	5,317,211.83
Balance, April 30, 1953	$3,132,788.17
TOTAL BALANCE, April 30, 1953	$3,192,519.17

A large balance was maintained in the division for colleges in order to finance the construction of a Senior College. This project will be reviewed at the June convention of the Missouri Synod, and final distribution of "Conquest for Christ" sums will await the decision of the convention.

"He that is faithful in that which is least is faithful also in much," Luke 16:10. This saying of Christ is applicable to all who participated in the distribution of these moneys for their circumspection and attention to detail.

UNFULFILLED REQUESTS $11,070,151.51



A report on the distribution of the "Conquest for Christ" collection must take into account the requests that were not granted, not because they were not urgent, but because they exceeded the moneys available — by $11,070,151.51, almost doubling the amount of the allocations.

Requests for aid in the erection of chapels in the United States and in Canada totaled $5,738,000. This sum was requested by 224 mission congregations that want to build chapels at an aggregate cost of $8,592,325. Until now only one-third of these mission congregations, in North America, including Negro and Deaf Missions congregations, have been given building aid in the amount of $1,587,000. The accompanying graph illustrates the disparity between requests and allocations.

The mission congregations that are planning to build in North America also expected to borrow $1,992,500 from Synod's general Church Extension Fund. The pressing needs of this important agency were only partially met by a grant and a loan from a reserve fund from the "Conquest for Christ" offering.

The disproportion between requests and allocations underscores how badly, how very badly, the "Conquest for Christ" offering was needed. It also underscores the relentless fact that, if the offering had not been oversubscribed by three million dollars, not even the most urgent needs could have been met. The problem of the urgent needs that were not met as well as of the new urgent needs that are developing will be a vital topic for consideration by the Houston convention.

AN INTERPRETATION

How are we to interpret the oversubscription? Why did we raise three million dollars in addition to the ten million that had been named as the goal of the collection?

1. We oversubscribed because we recognize this to be a day of unprecedented Gospel opportunity.

Wars and rumors of atomic war have stripped off pretension. We are face to face with grim realities. Such times are the day of opportunity for the Gospel. It has been a long time since we have noted so many public utterances in support of spiritual values. Men in public office are endorsing faith in God without embarrassment. Newspapers and magazines are publishing religious articles. Church membership is at an all-time high. There is today a great yearning for the eternal verities. Everywhere men are rallying to the Cross of Christ in defiance of the sickle and the hammer of Communism.

War is the nighttime of missions, when progress ceases, doors slam shut, and the "go ye" of missions is restricted. But now there is still peace; now is the day for missions.

2. We oversubscribed because we are grateful for the unabridged Gospel in our Church.

When we sin, we have a merciful Father who forgives for Jesus' sake without reservation if we repent and believe in Him who has loved us. Our Church believes in the forgiveness of sin; our Church proclaims the forgiveness of sin; our whole church life revolves about the forgiveness of sin through the means of grace, which are freely offered.

This view of one of the buildings at Concordia Teachers College, River Forest, Ill., calls to mind the seven pillars of Proverbs 9:1: "The fear of the Lord is the beginning of wisdom"

3. We oversubscribed because God has filled our colleges and seminaries.

In mercy, God has made many among us willing to serve as messengers of His peace. Our training schools for Gospel preachers and teachers are filled. To have so many who are willing to go to the ends of the earth with the message of God's love for those who all their lives have been miserably ignorant of it—what a blessing for our Synod and what a responsibility!

4. We oversubscribed because today we are a bigger Church.

God has blessed us with abundant growth. This fact is not to inflate us, but to spur us on to greater efforts for the cause of Christ. If we are more, we are expected to undertake more.

5. We oversubscribed because we are learning to give better.

Christ is teaching us the grace of better giving. Giving for missions is not a natural inclination, but one that can be learned only in the loving school of Christ. Today we rejoice that the yardstick of giving shows an increase of our gratitude. A God who spared not His own Son but gave Him; a Son who spared not Himself but gave His life is a God to whom we bring our offerings with increasing pleasure.

Are we not justified in believing that many oversubscribed in order to voice the wish that the great mission expansion program, initiated by the "Conquest for Christ" offering, be continued? How can we dismiss the opportunities God has prepared for us? They lie at our door lifting their pleading hands to us.

If the opportunities were few, they could be interpreted as a sign from God to hold back. But the opportunities are exceedingly many and great. Today Christ is saying: "Go ye into all the world! Go on with your conquest for Me! Go onward while it is day!"

Concordia College

Milwaukee, Wis.

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

Acting President J. H. Gienapp with basketball players in gymnasium

One of the urgent requests to come before the Chicago Convention of Synod in 1947 asked for replacement of *Old State Dormitory,* built in 1882, the oldest building on the campus of Concordia College in Milwaukee. This dormitory's most recent renovation was undertaken about 1912. Although the ancient plumbing was giving constant trouble and the antiquated wiring presented a fire hazard, as many as ten students had to be crowded into rooms designed for five.

The Chicago Convention recognized the extreme need and approved the construction of the first section of a new dormitory as one of the projects of the "Building for Tomorrow" offering. After the erection of this first wing of *Pritzlaff Hall,* Old State was razed.

The "Conquest for Christ" funds required to complete *Pritzlaff Dormitory,* of which the wing mentioned is the first section, have now been allocated. The main section of the enlarged dormitory, estimated to cost $400,000, is already under construction. The entire Pritzlaff Hall will house 160 students.

Dorms Still Overcrowded

The need for this additional dormitory space has been apparent for a long time. Serious overcrowding in both *Wunder Dormitory* and in the first wing of *Pritzlaff Hall* still creates serious problems. *Wunder Dormitory* (for high school boys) was planned to accommodate four students in each living room and in each bedroom. At present six resident students and two day students are crowded into these quarters. The new dormitory wing of *Pritzlaff* was modernly designed to house two students in each living room and four students in the bedrooms; however, from the day it was first occupied, three students occupied each living room and six the bedrooms. This overcrowding automatically involves increased wear and tear on the dormitories and creates unnecessary academic and social problems. In providing the additional space and modern accommodations now under construction, "Conquest for Christ" funds will make possible healthier living conditions and better study habits.

Library

Additional Buildings Planned

Besides the new dormitory, "Conquest for Christ" funds will also supply modern administration facilities, space for a fine arts department, and more adequate quarters for the service staff.

The need for an administration building is pressing. All functions of administration are now crowded into one large room and one small room in the 53-year-old classroom building.

The Milwaukee faculty has a strong conviction that ministerial students should have every opportunity for instruction in the various forms of music, and Synod has, accordingly, approved the plan which includes the necessary space for these activities.

For these buildings, "Conquest for Christ" will supply $125,000 for the administration quarters and $60,000 for additional housing of the service employees who must live on the campus. To meet the special requirements in the fine arts, synodical funds are to be supplemented by local gifts.

Small Campus

Although the Milwaukee campus is one of the smallest in Synod, the replacement value of its buildings and equipment is estimated in excess of one million dollars. On its 5.75 acres are six major buildings.

First wing of Pritzlaff Hall

The most modern building on the campus is *Concordia Library,* which houses more than 23,000 volumes and offers ample space for expansion. It also has study and lounge facilities for about a hundred students. When this library was built in 1941, it initiated a new trend in supplying synodical campuses with thoroughly modern and functional facilities in this important area of education. Since that date six new libraries have been completed, and three more are planned.

The *gymnasium-auditorium,* built in 1930, is among the most adequate facilities available and has helped the school to gain national recognition for its physical education program.

The *refectory* building includes, besides the kitchen and dining facilities, some quarters for the help and the college infirmary. The *classroom building,* which now accommodates the administrative offices and the chapel, was built in 1900 and needs complete renovation.

Large Student Body

The Milwaukee Concordia is one of the four remaining preparatory schools which are not coeducational. The present student body includes 211 high school boys and 95 college men; a total of 306 students. More than 98 per cent of these men are preparing for full-time service in the Church.

A faculty of 20 men is required to carry forward the educational program at Milwaukee. Since the sudden death of Dr. Leroy C. Rincker in January of this year, Professor J. Henry Gienapp has been serving as acting president.

Concordia College in Milwaukee was founded in 1881 under the auspices of Wisconsin and Illinois Lutherans for the express purpose of preparing young men for the Lutheran ministry. First instructor of the institution was Prof. Carl Huth. From 1882 to 1885 the Rev. Emil Hamann served as acting president. In that year Rev. C. H. H. Loeber was called as the first president of the institution. His successor was President M. J. F. Albrecht, 1893—1936.

LONG MILESTONES

Concordia Publishing House must be a good place to work. Two men who have worked for Synod's publishers for 60 and 65 years are both in good health, lively on their feet, alert and genial, and always on the job.

65 Years

George L. Buettner celebrated his 13th birthday on May 11, 1888, by getting a job in the Press Room of Concordia Publishing House. In 1919 he was appointed manager of the Press Room. He is now superintendent of buildings for C. P. H.

George L. Buettner

For 45 years he has been a member of Redeemer Church, where he has served the congregation as president, vice-president, and secretary. With a baritone voice, he enjoyed singing in the Park Quartet and with the *Maennerchor,* which Theo. Faerber directed for Concordia Aid.

In 1888 Pastor C. J. Otto Hanser confirmed George Buettner at Old Trinity Church. In 1900 he married Matilda Evers at Holy Cross, his pastor officiating. Flora, their daughter, is the wife of Dr. Arthur W. Klinck, River Forest, Ill., and George, Jr., their son, Linotype operator at C. P. H.

Mr. Buettner attended the Lafayette and Carroll Schools, St. Louis, the city of his birth.

Ernst J. Mueller

60 Years

Ernst J. Mueller, foreman since 1942 of C. P. H.'s Bindery Department, was confirmed when he was 12 years old, so that he could begin a job on April 14, 1893, in the Bindery Department at C. P. H. at $2.50 a week and help support his widowed mother. To keep his job, he had to join Holy Cross Choir.

Some of the special de luxe editions he has produced in his department speak of his craftsmanship.

Mr. Mueller is still living on the same premises where he was born, June 12, 1880. He is a lifelong member of Holy Cross Church.

He and his wife, the former Minnie Dumeyer, have two sons: Ernst W., a contractor, and Herman, a salesman.

PENTECOST

(Continued from page 3)

cerity. Fire not only radiates warmth, it likewise incites to action. Here was a fire that was not to be quenched or checked. It appeared in the form of tongues and thus indicated that the heavenly fire is to be spread through the means of word and speech, through teaching and preaching. The liturgical color for Pentecost is red, a color which reminds us of the flames of Pentecost. We again sing with Martin Luther:

Thou highest Comfort in every need,
Grant that neither shame nor death we heed,
That e'en then our courage may never fail us
When the Foe shall accuse and assail us.
Lord, have mercy!

Birthday of the Church

The Holy Spirit gave the disciples the understanding of languages; they were to proclaim with their tongues the Word of Reconciliation and the Gospel of Peace; they were to preach to all nations in the languages of all nations. No barriers were to obstruct the work of the Holy Ghost. On that first Pentecost the Holy Ghost founded the holy Christian Church in the spirit of unity. The Church now began to take form and was a unit, not an assembly of sects. The spirit of disunity was found among those who claimed, "These men are full of new wine" (Acts 2:13). Here we have the voice of schism and rationalism, seeking to explain away the mystery of Pentecost. These so-called "drunken men" (v. 15) were to conquer the world for Christ and His kingdom. The work of the Apostles, Evangelists, and of the many other preachers, teachers, singers, and servants of the Word is but a continuation of the work begun on that first Pentecost. All help to make of that first Pentecost a feast of fulfillment. That is why we sing glorious Pentecost hymns to the Holy Ghost on this day and in its week or octave (*Hymnal,* Nos. 224 to 236).

VARIANT READING

(Continued from page 4)

lations require us to keep a particular reading, to abandon another. But in some instances there is no agreement.

The scholars of the RSV admit that in some cases their judgment is "subjective." A prominent American scholar, Dr. Ernest C. Colwell, faults the RSV for "unnecessary inconsistency" in selection of variant readings. He says that the RSV "does not show the result of careful attention to the problem of accuracy in the source which is to be expected in a recent work. He himself admits to subjectivity of judgment and declares that a New Testament student, in weighing variant readings, is guided, among other things, ". . . by his knowledge . . . of Christian history and institutions and theology. . . ." (*What Is the Best New Testament,* 1952, pp. 76, 91, 92.)

One may therefore hesitate much to accept a particular scholar's judgment on a variant reading, especially if one is not sure that he accepts the Scriptures as God's revealed Word. If a scholar, for example, does not believe that Luke, or Matthew, or John the Apostle wrote the Gospels credited to them, such a scholar can find various reasons in his own view of the Bible and its teachings and in his own outlook in church history for choosing one variant instead of another. But if his Bible view is wrong, his conclusion may well be wrong. In the instance of RSV there are in the footnotes several variants which, on the evidence of old Bible manuscripts, the translations, and the quotations of the Church Fathers, I am convinced ought to be in the text. Their omission, however, doesn't change the teachings of the Bible.

The variant reading, then, as you and I find it in the newer versions, doesn't take any of God's truth from us. What is finally of greatest importance is that we study and believe God's Word. It is "able to instruct you for salvation through faith in Christ Jesus" (2 Tim. 3:15).

NEWS

Dr. Jaroslav J. Pelikan, Jr., 29, professor of Historical Theology at Concordia Seminary, St. Louis, for the past four years, has accepted an offer from the Federated Theological Faculty of the University of Chicago to teach the History of Christian Doctrine. As assistant professor at Chicago, he will have ample time for research.

At the age of 21, Professor Pelikan received his Doctor of Philosophy degree from the University of Chicago the same year he was graduated from Concordia Seminary, St. Louis.

Dr. Pelikan will replace his former teacher, Dr. Wilhelm Pauck, who will become professor at Union Theological Seminary, New York City.

After completing his summer school commitments at the St. Louis seminary, Dr. Pelikan, his wife (the former Sylvia Burica of Chicago), and their five-year-old son Martin will leave for Chicago, where the family will reaffiliate with the Slovak Evangelical Lutheran Church. Dr. Pelikan will also assist his father, the Rev. J. J. Pelikan, Sr., pastor of Holy Trinity (Slovak) Church on Chicago's Northwest Side. Holy Trinity has approximately 3,000 baptized members.

Prior to the Daylight Saving Time season this spring, the Waterloo, Ill., Public School Board ruled that public grade and high schools continue to operate on Standard Time. Since more than twenty children of Immanuel Lutheran School in Waterloo (Rev. E. G. Meseke, pastor, and Mr. A. O. Heldt, principal) depend on public school busses for transportation, the ruling also affected the time schedule of Immanuel School. When the city itself changed to Daylight Saving Time on April 26, practically all public school children went on strike until a compromise was reached four days later.

The first two days of the strike public school children, making a concerted effort to induce Lutheran parish school children to strike, staged several parades and demonstrations in front of Immanuel School and approached many of the parochial pupils personally before and after school sessions. However, 95 per cent of the Lutheran school pupils maintained regular and full attendance. To the question, "Why do you think you are here?" young Lutherans answered: "We're here because we believe it is God's will."

Concordia Publishing House held its first autographing party at Concordia Historical Institute on the campus of the St. Louis Seminary, April 26, in connection with C.P.H.'s new publication *Zion on the Mississippi*. Dr. Walter O. Forster, author of the book and professor of History at Purdue University, was present for the function, which more than 500 people attended.

The institute's Museum Room displayed original manuscripts and documents which Dr. Forster used in his research. Guides wore costumes of the Saxon immigration period.

Communists cannot eradicate Christianity from China even if they force the churches underground, for the Christian Church has been firmly established and the number of Christians in China is growing, Dr. Ralph Mortensen, a member of the Free Lutheran Church, who served in China for 35 years, said upon his recent arrival in New York.

Since 1945 Dr. Mortensen has served as secretary of the American Bible Society in China. Chinese nationals, he explained, will carry on the work of the Bible Society, but exercise care in avoiding American "imperialists," lest Communists disrupt the work.

Dr. Herbert Krimm, director of *Hilfswerk* in West Germany, in an address at Concordia Seminary, St. Louis, last month gave the following three reasons for his admiration of The Lutheran Church — Missouri Synod:

1. For the preservation and guardianship of its doctrine, illustrated in the following incident: When in 1948 the Missouri Synod gave *Hilfswerk* $25,000 for printing a German Bible history for children, the gift was made with the proviso that a member of Synod censor the manuscript. Dr. Theodore Graebner, former editor of the LUTHERAN WITNESS, while he visited in Stuttgart at the time of the first Bad Boll meeting, spent three full days in checking the copy to make sure it contained nothing contrary to the doctrine which Synod upholds. Finding no error, he gave *carte blanche* approval to the manuscript.

2. For the attitude Synod takes on Freemasonry, which Dr. Krimm called an "*Ersatz* [substitute] religion."

3. For Synod's system of Christian parish education.

The American Council of Christian Churches at its annual meeting at Joplin, Mo., in April, resolved to urge the House Un-American Activities Committee to investigate "reds and fellow travelers" in American churches, whom the fundamentalist group considers "among the most dangerous enemies confronting the nation."

"Simply because they are hiding behind a cloak of religion is no reason why they should continue to enjoy immunity from investigation and censure," the resolution stated. It also commended the House for "all it has done to protect our nation from Communists and those who would destroy our Christian heritage."

The 30,000th refugee from Germany to be resettled in Canada under the auspices of the Canadian Christian Council of Resettlement of Refugees arrived early this month, Dr. T. O. F. Herzer, temporary chairman of the council, informed the WITNESS. About 20,000 of the immigrants who came to Canada in the postwar migration movement are Lutheran.

The Christian Education Company at Highland, Ill., has added a new two-story brick addition to its original building. In 1937 the company, at that time located in an Oregon garage, began the publication of a four-page weekly Sunday school paper called the *Children's Hour*. The next year the *Christian Parent*, an eight-page publication, was launched. In 1946 the publishing house moved to Illinois. *My Chum*, a children's Christian story monthly magazine, was added in 1951. The company also operates a filmstrip service. Present editors are the Rev. Martin P. Simon and Edwin J. Kolb.

31a CONVENÇÃO
DO SINODO EVANGELICO LUTERANO DO BRASIL
EM COMEMORAÇÃO DO CINQUENTENARIO DO
SEMINARIO CONCORDIA
PORTO ALEGRE 18 - 25 DE JANEIRO DE 1953

The 31st convention of the Brazil District met at Concordia Seminary, Porto Alegre, January 18 to 25, 1953, and also commemorated the 50th anniversary of the founding of the college in 1903 by the Rev. John Hartmeister and Dr. W. Mahler. Seventy-seven pastors, 14 teachers, and 41 laymen attended the convention. President Hasse reported that his District includes 11 states and 612 stations, served by 93 pastors. Prof. H. Rottmann of Porto Alegre read the convention essay

Dr. Ole Hallesby, head of the Inner Mission Society of Oslo, Norway, started a controversy among theologians and laymen which gained momentum in the Norwegian press and among people of Norwegian background in the U. S., when he said in a radio broadcast: "It is written you must be converted, or, otherwise, you will come into hell. How dare you sleep peacefully if you don't know whether you will wake up in your bed or in hell?"

While some of the letters which flooded the radio network and the newspapers in Norway defended the theologian, most of them protested against "scaring people into Christianity by threats of hell." Bishop Kristian Schjelderup of Hamar, known as a representative of the liberal wing in the State Church of Norway, led the "anti-hell" group.

Dr. Hallesby referred his opponents to the Augsburg Confession, which unmistakably states the belief in eternal condemnation, and emphasized that "that confession is on firm Biblical ground."

Dr. C. F. Wisslof, dean of the Free Theological Faculty, demanded publicly that Bishop Schjelderup be ousted from the Church "because he does not stand on the ground of our confession."

The pastor of the Norwegian mission in Brooklyn, N. Y., the Rev. Olav Eikland, said: "If Jesus, according to the Gospel, nine times warned to flee hell and its judgment, Dr. Hallesby certainly should have the right once, over the radio, to voice the same warning."

IN MEMORIAM

† John H. C. Fritz †

1874 — 1953

A theologian who possessed orthodoxy without fanaticism, piety without pietism, strength without loss of gentleness, greatness without knowing that he was great — such was our sainted Dr. John H. C. Fritz. His was a remarkable and highly successful career.

Boyhood and Student Days

The parents of Dr. Fritz were unusual people. His father as a young man went to Palestine, where for seven years he taught in the Syrian orphanage at Jerusalem, the famous institution which gave to the Near East hundreds of God-fearing, Christ-loving, honorable, industrious citizens. Coming to America, this young Lutheran became a pastor and served successively in fields belonging to the Pittsburgh, the Michigan, and the Iowa Synods. He died in 1904, having last served a congregation of the Iowa Synod in South Dakota. His widow spent the last years of her life with her son John. The first contact with Missouri which, as far as I know, little John Fritz had was in the Christian day school of our St. Lorenz Congregation in Frankenmuth, Mich., to which his father, a pastor of the Michigan Synod congregation in that town, had sent his son, till the family left Frankenmuth. Later he was enrolled in Concordia College, Fort Wayne. Those who knew him at the time stated that even in those early years he enjoyed the affection and esteem of his associates.

It was not easy for the father to acquiesce in the son's wish to study

John H. C. Fritz

theology at St. Louis; but after earnest discussion and (we can be sure) much prayer the consent was finally given. It was a pleasure to hear him speak of his old teachers and to note the gratitude with which he referred to them. His fellow students considered him a young man of rare ability and sterling Christian character.

Pastor

His one ambition, to be a faithful Christian pastor, often expressed in prayer, was realized in an extraordinary degree. In the three parishes he served — Bismarck-Pilot Knob; Our Savior, Brooklyn; and Bethlehem, St. Louis — it became evident that God had endowed him richly for the ministerial office. His sermons could not help attracting attention because not only were they strictly Scriptural and rich in true Gospel content, but they were marked by simplicity, directness, and forcefulness. In his parish work he showed untiring industry, a real talent for systematizing work, a warm passion for souls, and the liberal application of that humble but indispensable quality for success — common sense. Although he was a staunch conservative in theology, he was progressive in whatever promoted efficiency. Long before Sunday bulletins and parish papers had been introduced, he prepared for general distribution leaflets containing his sermon topics for the next month or two. The Christian training of the children was a matter of deep concern to him, and in his first parish he himself taught the Christian day school. In 1917, as a wide-awake pastor and missionary, he helped launch the St. Louis noonday Lenten services for six weeks prior to Easter.

Fifty years ago our Synod had a special committee charged with the duty of advancing work by means of the English language. To further this, Pastor Fritz was called to found an English congregation of our Church in Brooklyn, N. Y. Now, in retrospect, that move may well be called one of the important events in the development of our Church. It placed a man of consecration and vigor in a key position. The beginnings of his work in Brooklyn were attended with difficulties; at a time when most Synodical Conference Lutherans still used the German language, it was not an easy task for one of our pastors to gather a congregation whose services would be conducted entirely in the English language. But that was his assignment, and he organized the Church of Our Savior, which soon became a flourishing congregation.

Dean and Professor

While President of the Western District, during his pastorate at Bethlehem, St. Louis, he became *ex officio* a member of the Board of Control of Concordia Seminary and as such assisted in drawing up plans for the reorganization of the school, an absolute requirement, because the Seminary had grown tremendously, having doubled its student body since 1900.

A specially gifted man would have to be placed in the new position of dean which was to be established. Pastor John Fritz was chosen. Now, 33 years after the election, in an objective review, we can still say that it was an excellent choice. The office to which he was called was not a bed of roses. Not only did mountains of work confront him, but also prejudices had to be overcome, such as are wont to arise when new roads are charted. He served as registrar, personal counselor, academic adviser, dormitory inspector, supervisor of the commissary department, custodian of the physical property, and, in addition, as professor. Fortunately Dr. Fritz had broad shoulders and did not collapse. What was more important: he knew where to go for strength, and he did not pray in vain. Trying days came

when the old site of the school was abandoned and the new Seminary on De Mun Avenue was erected. Both students and professors remember with deep gratitude the valuable services he rendered as dean from 1920 to 1940. If in his speech he was at times curt, brief, and extremely businesslike, appearing somewhat cold to the stranger, closer acquaintance quickly dissipated such an impression.

As professor he first lectured on Church History. Later on he devoted his talents as teacher chiefly to the field of Homiletics. He was first and foremost interested in practical church work, and everything that pertained to the preparation and delivery of sermons always fascinated him. His classroom presentations were of the same cloth as the man himself — forthright, simple, and full of power and earnestness.

The Churchman

While he was extremely busy as dean and professor, he never became a narrow schoolmaster, interested in nothing but his academic subjects. His labors in the Seminary were to him a means to an end — they were to serve the Church in its blessed task of leading souls to Christ. In Dr. Fritz the Church possessed a man of extraordinary practical efficiency.

In 1924 he established, with Dr. Walter A. Maier and President Richard Kretzschmar, Radio Station KFUO in the attic of the old Concordia Seminary on Jefferson Avenue. This station possessed in him a loyal friend and patron, and for a number of years, extending to his death, he was chairman of the Radio commission. In 1938, when our Synod decided to send a representative to our sister synod in Australia, which was observing its centennial, he was chosen for this mission.

From 1941 to 1950 his energies were largely utilized by the Church in its negotiations to bring about true doctrinal unity with Lutherans outside the Synodical Conference. In 1941 he was appointed a member of the Committee for Doctrinal Unity, and untiringly he exerted himself in this great cause. He belonged to the subcommittee which drew up the so-called *Doctrinal Affirmation*, a document which was formed by combining the *Declaration* of the American Lutheran Church and the *Brief Statement* of the Missouri Synod. When after 1947 (the year in which the 1938 Resolutions of Synod were put on the shelf as inadequate for the purpose of serving as a doctrinal basis for union of the American Lutheran Church and the Missouri Synod) the negotiations with the American Lutheran Church commissioners had been resumed, Dr. Fritz was again made a member of the subcommittee which was given the task of formulating a joint document, and he thus became one of the immediate authors of the *Common Confession*, Part I of which was adopted by our Synod and by the American Lutheran Church in 1950. He did yeoman's work in this important area. His interest in endeavors of this nature dated back to his pastorate in Brooklyn, where around 1912 he and other pastors of our Church carried on doctrinal discussions with members of the General Council, and perhaps of other bodies, to see whether in their sphere unity in doctrine and practice could be achieved. In these negotiations he always showed himself a stalwart, loyal Lutheran. His manner was conciliatory and winning, and if other theologians differed with him, they still accorded him their respect and esteem. When in 1930 he received the degree of Doctor of Divinity *honoris causa* from Concordia College in Unley, Australia, everybody agreed that he well deserved the honor.

Editor and Author

A few years after Dr. Fritz had come to Brooklyn, he in collaboration with some brethren founded the *New York Lutheran*, which later on developed into the well-known and influential *American Lutheran*. Thus early in his career he felt the importance of using printer's ink in the cause of the Gospel, and he acted on this conviction. He was the editor of the paper, and his editorials were precisely what would be expected from a young minister of his abilities and traits — simple, straightforward discussions of the subject he chose to treat. When he had become a member of the faculty of Concordia Seminary, he was a frequent contributor to the *Theological Monthly* and later on to the *Concordia Theological Monthly* and to the LUTHERAN WITNESS. The last years of his life, since 1949, he under the direction of the faculty edited the *Lutheraner*, and in this work he was highly successful. In addition to numerous tracts, composed in his pithy, vigorous style, he wrote a number of valuable books or booklets: *Church Finances, The Practical Missionary, Principles of Teaching, The Preacher's Manual, Pastoral Theology, Essentials of Preaching.*

Many were the synodical essays and conference papers which Dr. Fritz delivered. His services were much in demand as lecturer at synodical conventions because of the earnestness and vigor of his presentations.

Now this man of God, who was always ready to serve, who, for instance, in the Lutheran High School of St. Louis gave regular lecture courses for the laity, who served as elder of Bethel Church, of which he was a member, and who conducted in a most effective way its Bible class, has entered the rest of the children of God.

WILLIAM F. ARNDT

Committees Appointed for the Convention of Synod

Synod's 42d regular convention will be held at Houston, Tex., June 17—27. The opening service begins at 10:00 A. M. (C. S. T.) in Houston's air-conditioned Music Hall.

The first business session of the convention begins promptly at 1:30 P. M. in the Music Hall.

The By-Laws of Synod, Section 1.27 in the synodical *Handbook*, prescribe the following: "The President shall refer all matters which are to be presented to Synod to committees appointed by him from among the accredited delegates and official representatives in order to expedite the transaction of business. After due consideration of the matters referred to them, these committees shall report their findings and recommendations to Synod. If the President deems it advisable, he shall be empowered to convene any such committees prior to the opening of the convention. Every member of Synod shall have the right to object to any appointment made to such committees. There shall be adequate lay representation on all committees."

Complying with these regulations, the undersigned herewith wishes to announce the following committee appointments:

(Unless designated otherwise, the first man named serves as chairman.)

COMMITTEE NO. 1
SEMINARIES AND COLLEGES

The District Presidents (with a few exceptions). — Synod's Board of Directors. — *Pastors:* A. Brohm, Sr. (Calif.-Nev.), Acker (Eng.), Schmiege (Man.-Sask.), Heilman (West.), Harthun (N. Ill.), Hartenberger (East.), Lueders (S. Wis.). — *Laymen:* Nehrenz (Cent.), Wulf (East.), Goetz (Iowa W.), Rickman (N. Wis.), Lieske (Minn.), Rabe (Atl.), Hensel (Kans.). — *Teachers:* Luebke (Mich.), Baden (Cent. Ill.). — *Professors:* Fuerbringer, Klinck, Wolbrecht, Schwermann. Vice-President Dr. W. Lichtsinn, chairman.

Reports and Memorials 101—152, except Section E, pages 175—184.

This committee meets at the Rice Hotel, Houston, Tex., Friday, June 12, at 9:00 A. M. (C. S. T.).

COMMITTEE NO. 2. MISSIONS

Pastors: Unterschultz (A. B. C.), Truenow (Argentine), Abendroth (Cent.), Borchelt (Cent. Ill.), Steinbach (Fla.-Ga.), Perlich (Iowa E.), Schroeder (Iowa W.), Gloe (Okla.), Stahlke (Minn.), Biel (Mont.), Dorpat (Northwest), Kanning (N. Wis.), Rubbert (N. Dak.), Pollex (Ont.), Frerking (Southeast), Behnken (S. Calif.). — *Laymen:* Goerl (Brazil), Franzmann (Calif.-Nev.), Weber (Colo.), Melzner (East.), Richman (Eng.), Pippus (Man.-Sask.), Koester (Mich.), Maas (Minn.), Sangorska (N. Ill.), Eggert (N. Nebr.), Sueltz (S. Dak.), Heberer (S. Wis.), Wilken (So.), Schutte (S. Ill.), Riekenberg (S. Nebr.), Bartels (West.), Hildebrandt (Tex.), Riese (S. Calif.). — *Teachers:* Aufdemberge (Atl.), Uffelman (Cent.), Traugott (Kans.), Teinert (Tex.). *Professors:* Piepkorn, Eggold, Gienapp, Beto. *Presidents:* Beckmann, Hasse, Hartner. Vice-President Dr. H. Harms, chairman.

Reports and Memorials 401—407; 409—414.

This committee meets at the Rice Hotel, Houston, Tex., Monday, June 15, at 9:00 A. M. (C. S. T.).

COMMITTEE NO. 3. INTERSYNODICAL AND DOCTRINAL MATTERS

Pastors: M. Peters (Iowa W.), R. Jagels (Calif.-Nev.), Haerther (N. Dak.), Schumann (East.), Ansorge (Minn.), Loeber (Eng.), Nickel (N. Ill.), Janssen (Atl.), Dau (Cent.). — *Laymen:* Miller (Southeast.), Weber (Northwest), Wegener (S. Ill.), Brodersen (S. Dak.), Stohlmann (S. Calif.), Dittmar (Mich.), Ernst (Iowa E.). — *Teachers:* Becker (N. Ill.), Groth (N. Wis.). — *Professors:* von Rohr Sauer, John Theo. Mueller, Hoyer, Kramer, Alb. E. Meyer. — *Presidents:* Wiederaenders, Weinhold. President Wiederaenders, chairman. President Weinhold, vice-chairman.

Reports and Memorials 601—610; 612—625; 1016.

This committee meets at the Rice Hotel, Houston, Tex., Monday, June 15, at 9:00 A. M. (C. S. T.).

COMMITTEE NO. 4
PARISH EDUCATION

Pastors: Braeunig (Iowa E.), Potratz (S. Nebr.), Reith (S. Ill.), Pieper (Mich.), Hobart Meyer (Tex.), Jehn (S. Wis.). — *Laymen:* Staubitz (Cent.), Hartmeister (Colo.), Pafk (East.), Noyes (N. Nebr.), Fouste (Cent. Ill.). — *Teachers:* Rumsfeld (Eng.), Boester (N. Ill.), Brandhorst (West.), Stelzer (Minn.), Uffelman (S. Calif.). — *Professors:* Schmieding, Steege. Vice-President Dr. F. Hertwig, chairman.

Reports and Memorials 201—204; 627; page 555 (2); page 556 (3); page 558 (5—6); page 560 (4); 1015.

COMMITTEE NO. 5
YOUNG PEOPLE'S WORK

Pastors: Mehl (Minn.), Kuker (Cent. Ill.), Hellbusch (Colo.), Ramming (Eng.). — *Laymen:* Behrend (N. Wis.), Dreyer (Mich.), Knoernschild (Kans.), Felbinger (N. Ill.). — *Teachers:* Kiekhaefer (Cent.), Steinweg (S. Calif.). — *Professor:* Wuerffel.

Reports and Memorials 301—303.

COMMITTEE NO. 6
CONSTITUTIONAL MATTERS

Pastors: Loose (Cent.), Bouman (Minn.), Steffen (S. Dak.), Piehler (N. Wis.). — *Laymen:* Placke (Tex.), Frank Mueller (West.), Moe (Iowa E.), Mueller (Calif.-Nev.). — *Teacher:* Busch (N. Ill.). — *Professor:* Scharlemann. Vice-President Dr. A. Grumm, chairman.

Reports and Memorials, page 175, beginning with Section E, to page 184; 501 to 514; 801, par. 21—27; 802; page 561, "The Scope of the Committee's Work"; page 563, "Recommendations."

COMMITTEE NO. 7
LODGES AND BOY SCOUTS

Pastors: Theiss (S. Calif.), Theiss (S. Wis.), Zucker (So.). — *Laymen:* Pierson (Eng.), Lohse (Cent.), Lamb (West.). — *Teacher:* Stohlman (Mich.). — *Professor:* Bartling.

Reports and Memorials 514; 611; 628; 629.

COMMITTEE NO. 8. PUBLICATIONS

Pastors: Brammer (Minn.), Scaer (Eng.), Strickert (Mich.), Geiswinkler (Kans.), Roth (N. Ill.). — *Laymen:* Holthusen (N. Dak.), Heldt (Cent.), Koepsell (S. Wis.), Senne (West.), Kuhnke (A. B. C.). — *Teachers:* Horn (Iowa E.), Westerkamp (Northwest). — *Professors:* Caemmerer, Blankenbuehler, Walle.

Reports and Memorials 630; 631; 701—706; 711—714; 801, par. 11 (page 454); page 555 (1, 3, 1); page 556 (2); page 557 (4); page 559 (1, 2, 3); page 560 (5); page 561 (2. top of page); 1011; 1012.

COMMITTEE NO. 9
HYMNOLOGY AND LITURGICS

Pastors: Brauer (Cent.), Heyne (Okla.), Bornhoeft (Atl.), List (Mich.), Hauser (Minn.). — *Laymen:* Heyne (West.), Wacker (Iowa E.), Anderson (S. Dak.). — *Teachers:* Garske (N. Ill.), Launer (Tex.), Renkin (N. Nebr.), Speckhard (S. Ill.), Fritze (Calif.-Nev.). — *Professors:* Buszin, Hellwege.

Reports and Memorials 707—710.

COMMITTEE NO. 10
SUPPORT AND PENSION

Pastors: Schultz (Iowa E.), Elling (Cent. Ill.), Karkau (East.), Harms (N. Nebr.). — *Laymen:* Gable (A. B. C.), Ollenburg (Iowa W.), Meyer (Mich.), Silber (Minn.), Deeke (N. Ill.), Liebnow (S. Wis.), Born (Ont.). — *Teachers:* Dubberstein (Okla.), Einspahr (S. Dak.). — *Professor:* Rehwinkel.

Reports and Memorials 801, par. 18; 808 to 812; 816.

COMMITTEE NO. 11. FINANCES

Pastors: Buege (Minn.), Schwan (Eng.), Wittmer (West.), Stratman (Tex.), Cattau (N. Nebr.), Matuschka (S. Nebr.). — *Laymen:* Rutz (Cent.), Going (Okla.), Strege (S. Wis.), Strohschein (Mich.), Splitgerber (N. Ill.), Johnson (S. Calif.), Behrens (Atl.). — *Teacher:* Schamber (Iowa W.). — *Professor:* Kruse. President R. S. Ressmeyer, chairman.

Reports and Memorials 801, par. 1—10 (pages 451—454); 803—807; 813; 814; 815; 817—820; page 563; "Assistance for Graduate Study" and "Recommendations"; page 562 (3) and "Financial Summary."

COMMITTEE NO. 12. PUBLICITY

Pastors: Fechner (N. Ill.), Bornemann (N. Nebr.), Tschirley (Northwest), Mehl (N. Dak.). — *Laymen:* Grotke (Cent.), Lowitzer (East.), Pickelman (Mich.). — *Teacher:* Herpolsheimer (West.). — *Professors:* Jenne, Luecke.

Reports and Memorials 1003.

COMMITTEE NO. 13. MISCELLANEOUS

Pastors: Lohmann (West.), Kuehn (S. Dak.), Stahnke (Iowa W.), Schedler (N. Wis.), Hilgendorf (S. Wis.). — *Laymen:* Bohnsack (Minn.), Garbelman (N. Ill.), Mielke (Southeast.), Meyer (Atl.), McKnight (Calif.-Nev.). — *Teacher:* Meinke (S. Nebr.). — *Professor:* Spitz.

Reports and Memorials 408; 626; 801, par. 12 to 17; 821; 901; 1001; 1002; 1004—1009; 1013; 1014.

COMMITTEE NO. 14
CREDENTIALS AND REGISTRATION

Pastors: Miertschin (Tex.), H. F. Meyer (Tex.). — *Laymen:* Lieder (Tex.), Tripp (Tex.). — *Teacher:* Orlowski (Tex.).

COMMITTEE NO. 15
APPLICATION FOR MEMBERSHIP

Pastors: Heins (S. Nebr.), Rehwaldt (S. Ill.). — *Laymen:* Klemm (N. Wis.), Millette (So.). — *Teacher:* Rosenwinkel (Minn.).

COMMITTEE NO. 16. NOMINATIONS

(This committee was selected by the Electoral Board for Nominations.) *Pastors:* Busse (Cent.), Burandt (Eng.), Maas (Atl.), Mundinger (Kans.), Dorn (Mich.), Hoyer (East.), Plischke (N. Wis.). — *Laymen:* Weisberg (Cent. Ill.), Bockelmann (Atl.), Fiechtner (N. Dak.), Karnatz (N. Ill.), Kruse (Northwest). — *Teachers:* Klopp (East.), Wismar (So.), Holtzen (S. Wis.).

COMMITTEE NO. 17. ELECTIONS

Pastor: Piehler (N. Ill.). — *Layman:* Bergt (West.). — *Teacher:* Behnke (Mich.).

COMMITTEE NO. 18. EXCUSES

Pastors: Twietmeyer (So.), Breuer (Atl.), Maschmeyer (A. B. C.), Rubel (Colo.). — *Laymen:* Liebegott (Eng.), Ostermann (Kans.), Hansen (Mont.), Maser (S. Nebr.). — *Teacher:* Rush (S. Wis.).

COMMITTEE NO. 19. APPEALS

This Committee is to be elected by Synod.

Please Note:

A section of our Synod's By-Laws, which every voting and advisory delegate should consider, reads: "All duly elected delegates and advisory members shall attend all sessions regularly until the close of the convention. Delegates who arrive late or leave early or who do not attend at all shall present a written excuse."

All overtures and resolutions in these reports "asking for changes of, or amendments to, the Constitution or By-Laws" shall be submitted to Synod's Standing Committee on Constitutional Matters (cf. Synodical *Handbook* 2.113).

May God graciously send His guardian angels to protect all delegates on their journey to and from the convention! May He bestow on the convention the great blessing of unity and peace and grant our Church consecration, willingness, and determination to undertake the work which He would have us do to His glory, to the extension of His kingdom, and the salvation of many blood-bought souls!

J. W. BEHNKEN, *President of Synod*

Announcements

Ordinations and Installations

CANDIDATE

Ordained and Installed:

Goerss, William E., ordained by Dr. R. R. Caemmerer; installed Zion, Mascoutah, Ill., by L. F. Dippold, April 12.

PASTORS

Installed:

Backus, D. William, St. Paul, St. Louis, Mo., by Walter Heyne, April 19.
Becker, J. W., St. Luke, Bazine, Kans., by M. A. Pullmann, April 26.
Becker, W. Louis, Redeemer, Lisbon, N. Dak., by R. P. Albrecht, April 12.
Brueggemann, Carl, Trinity, Fort Wayne, Ind., by Herman H. Backs, April 19.
Chellew, William J., Zion, Ayrshire, Iowa, by P. E. Ross, April 26.
Esslinger, Jacob, St. Paul, Nokomis, Ill., by E. H. Bekemeyer, April 19.
Geisler, O. C., Immanuel near Lone Rock, Iowa, by A. C. Krueger, April 12.
Haase, Roland E., Grace, Bradford, Pa., by Clyde R. Hahn, June 22, 1952.
Jackson, J. W., St. John, Galveston, Tex., by E. F. Lange, April 26.
Landskroener, John C., St. John, Quincy, Ill., by E. J. Otto, April 26.
Losser, Carl V., Trinity, Buhl, Idaho, by R. C. Muhly, April 24.
Meyer, A. O., Faith, Mount Vernon, Ill., by Edward F. Schmidt, April 19.
Moellering, Ralph L., First Immanuel, Chicago, Ill., by W. M. Roth, April 26.
Pennekamp, Eugene F., St. Peter, St. Joseph, Mo., by Theo. G. Schoech, April 19.
Radtke, Arthur, assistant, Emmaus, Fort Wayne, Ind., by Erwin L. Tepker, April 19.
Reimann, Frederick H., Zion near Auburn, Mich., by Fred Bickel, April 19.
Riedel, Fred, Jamestown, N. Dak., by Pres. W. H. Cordts, April 12.
Ries, Karl, Immanuel near Westfield, Wis., by Herbert H. Ries, April 26.
Rubin, Alwin L., Trinity near Walnut Creek, Calif., by Otto Rohrer, April 12.
Russert, Luther E., Calvary, St. Helens; Grace, Scappoose, Oreg., by Martin A. Russert, April 19.
Ryding, Donald S., Immanuel, Frederic, Wis., by H. E. Klinkenberg, April 19.
Schultz, Richard J., St. John, Orchard Park, N. Y., by Oswald A. Waech, April 12.
Spaude, E. H., Peace, Hutchinson, Minn., by Martin G. Kirsch, April 26.
Teras, John, Trinity, Toronto, Ont., Can., by M. J. Michael, April 26.
Witzgall, H. J., associate pastor, St. Paul, Fort Dodge, Iowa, by Ad. Schwidder, April 26.

TEACHER

Installed:

Roth, Emil C., Jr., Gethsemane, St. Louis, Mo., by Aug. K. Stenzel, April 19.

Ground Breaking

Charlotte, N. C. Ascension, church, March 22.
Cologne, Minn. Zion, church-school-auditorium plant, April 12.
Moorhead, Minn. Our Redeemer, church. April 26.
Oak Lawn, Ill. St. Paul, church, April 26.
Webster City, Iowa. St. Paul, church and school, April 26.

Cornerstone Laying

Delta, Colo. Redeemer, church, March 1.
Sioux City, Iowa. Calvary, church, April 19.

Dedications

Hinsdale, Ill. Zion, remodeled church, April 12.
Lincoln, Mo. Immanuel, enlarged church, April 19.

Anniversary

New Boston, Mich. St. Paul, the 75th, April 26.

Official Notices

Rev. Kurt A. Klein, 300 North Idaho St., La Habra, Calif., has requested a colloquy for the ministry in The Lutheran Church — Missouri Synod. — ARMAND E. MUELLER, *President*, Southern California District.

Prof. Alfred O. Fuerbringer has accepted the call to the presidency of Concordia Seminary, St. Louis. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Call for Candidates for Professorship at Concordia Seminary, St. Louis

Since the Rev. Dr. Jaroslav J. Pelikan has accepted an appointment with the Federated Theological Faculty of the University of Chicago, the Board of Control of Concordia Seminary by authority of the Board for Higher Education herewith issues a call for candidates for the professorship in the Department of Historical Theology.

It is essential that in addition to having pursued studies in the field of Historical Theology the candidate be a sound Lutheran theologian. Members of the faculty of the St. Louis Seminary must also serve as censorial readers and editors of Synod's official organs.

All nominations and communications relating to candidates should be in the hands of the undersigned not later than July 8, 1953. Congregations are earnestly requested to give this matter their prayerful and immediate attention. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control, 115 South Sixth, St. Charles, Mo.

Call for Nominations for the Presidency of Concordia Teachers College, Seward, Nebr.

The position of president of Concordia Teachers College has become vacant due to the transfer of the Rev. Prof. A. O. Fuerbringer to the presidency of Concordia Theological Seminary in St. Louis, Mo. The Board of Control of Concordia Teachers College with the approval of the Synodical Board for Higher Education herewith issues a call for candidates to fill this vacancy. Congregations of Synod are requested to place into nomination the names of suitable men for the position.

The position of president of one of Synod's professional schools ranks among the major administrative assignments in the Church and demands high standards of ability, training, experience, and consecration. Relative to the duties and functions of the president of one of Synod's schools, the Synodical *Handbook*, among other things, states:

"The president shall be the spiritual, academic, and administrative head of the school and shall be the executive officer of the Board of Control."

All nominations should be in the hands of the undersigned by July 20, 1953. — WILLIAM LEPPIN, *Secretary*, Board of Control, Concordia Teachers College, Seward, Nebr.

Concordia Seminary, St. Louis, Opening

Concordia Seminary, St. Louis, Mo., will open its 116th academic year with a divine service in the auditorium on September 16 at 10 A. M. Registration of the new entering class on Saturday, September 12, 8:30 A. M. to 12:00 noon and 1:00 to 4:30 P. M. Registration of upper-classmen on Monday and Tuesday, September 14 and 15, 9:00 to 12:00 noon and 2:00 to 4:00 P. M. Because of housing conditions, applications for admission should be made to Prof. L. C. Wuerffel, Office of the Dean, 801 De Mun Ave., St. Louis 5, Mo., *not later than July 1.*

The entrance requirements are completion of junior college courses, including the study of English, German, Latin, and Greek, with a quality point of 1.00 or better (general average of C). Applicants who are not graduates of colleges affiliated with Concordia Seminary must show ability to meet the entrance requirements through presentation of satisfactory transcripts or by entrance examinations and enclose a brief autobiography, together with a letter from their pastor certifying their Christian character. Transcript credits of college work must average C or higher. All applications must be accompanied with the record of college credits and a certified medical statement. Student rates are $195 per academic year for lodging and service. Meals are paid for as students receive them. If all meals are eaten in the Seminary cafeteria, the cost for food will be $330.00 for the year, excluding all vacation periods. The rates will be 35 cents for breakfast, 60 cents for dinner, and 45 cents for supper, a total of $1.40 per day. Each student must buy the necessary books. All fees are payable at time of registration. Service charges should be paid in advance. These may be paid by semester, quarterly, or in nine monthly installments. Meal tickets should be purchased in advance. In addition, each student is required to pay the following fees at the beginning of the academic year: enrollment, $5; guarantee, $5; library, $5; medical, $2.50; physical health program, $10; Student Association, $10. — PAUL M. BRETSCHER, *Acting President.*

Summer Sessions and Institutes at Valparaiso U.

An eight-week summer session at Valparaiso University, offering up to a half semester's work for practicing elementary and secondary school teachers, beginning freshmen, or currently enrolled college students, will begin June 15 and end August 7.

Programs of three institutes in the summer series held annually on the Lutheran university campus will be open free to summer session students. These are the Church Music Workshop, the Rural Life Institute, and the Institute on Human Relations.

The complete schedule of 1953 institutes is:

June 9—11	Liturgical Studies (Cleveland, Ohio)
June 29—July 3	Church Music
July 12—17	L. S. V. School
July 22—23	Rural Life
July 24—26	Human Relations
Aug. 24—28	Social Work

Inquiries and advance registrations should be sent to Prof. Paul Seehausen, Director of Summer Activities, Valparaiso University, Valparaiso, Ind.

FINANCIAL REPORT

From February 1, 1953, to April 30, 1953

DISTRICTS	Budget Account	"Conquest for Christ"
1. Alberta and British Columbia	$ 2,565.82	$ 63,676.88
2. Atlantic	23,129.15	471,975.87
3. California and Nevada	13,617.71	229,024.28
4. Central	92,060.85	1,372,198.17
5. Central Illinois	29,191.92	450,991.78
6. Colorado	8,266.14	107,050.90
7. Eastern	27,925.35	409,170.88
8. English	62,323.39	662,182.14
9. Florida-Georgia	2,477.59	30,816.32
10. Iowa East	23,000.00	324,144.09
11. Iowa West	40,647.20	513,993.71
12. Kansas	19,500.00	420,223.90
13. Manitoba and Saskatchewan	—	58,420.05
14. Michigan	81,669.01	1,090,031.51
15. Minnesota	79,137.59	967,645.51
16. Montana	4,531.49	71,485.21
17. North Dakota	10,354.81	230,637.76
18. North Wisconsin	38,067.20	480,537.21
19. Northern Illinois	81,064.92	880,976.80
20. Northern Nebraska	23,751.00	318,630.17
21. Northwest	15,088.41	314,197.48
22. Oklahoma	6,285.84	172,196.71
23. Ontario	6,048.12	140,410.88
24. South Dakota	6,250.94	159,514.18
25. South Wisconsin	65,394.98	790,759.67
26. Southeastern	14,351.15	230,593.64
27. Southern	2,307.35	107,265.70
28. Southern California	10,444.95	281,884.58
29. Southern Illinois	21,186.65	297,678.80
30. Southern Nebraska	27,044.28	371,208.32
31. Texas	11,527.29	436,623.52
32. Western	85,206.67	926,746.39
Total from Districts	$ 934,417.77	$13,382,893.01
Receipts from Sundry Sources	15,186.98	23,683.70
GRAND TOTAL	$ 949,604.75	$13,406,576.71

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 4-30	$ 1,312,500.00	$ 1,625,000.00
Budget Receipts, 2-1 to 4-30	762,691.29	949,604.75
OPERATING DEFICIT	$ 549,808.71	$ 675,395.25

CHAS. E. GROERICH, *Assistant Treasurer*

Changes of Address

Pastors:

Barthel, G. F., 421 Horicon St., Mayville, Wis.
Becker, Louis, Box 424, Lisbon, N. Dak.
Behrens, Donald W., R. 2, Sidney, Nebr.
Behrmann, Norman, Zion Lutheran Church, 8th and Robinson St., Oklahoma City, Okla.
Bekemeier, Luther W., 425 Indianwood Blvd., Park Forest, Ill.
Blanken, Theodore L., *em.*, 5812 Grace St., Chicago 34, Ill.
Boettcher, F. W., 317 San Vincente Ave., Salinas, Calif.
Breehne, Karl F., 504 E. College, Greenville, Ill.
Briedis, A., 176 Bartlett Ave., Toronto, Ont., Can.
Busse, W. A., Beemer, Nebr.
Chellew, William J., Ayrshire, Iowa
Gorentz, Bernard, Hazen, N. Dak.
Janke, W. H., Battle Creek, Iowa
Krueger, Ralph E., 108 Arden Drive, Glenshaw, Pa.
Landskroener, John C., 1131 Vermont St., Quincy, Ill.
Meyer, Alfred O., 4 Evergreen Place, Mount Vernon, Ill.
Moll, O. H., R. 3, Waverly, Iowa
Pennekamp, Eugene F., 415 E. Dolman St., St. Joseph, Mo.
Pfotenhauer, N., 478 Shepherd Ave., Nanaimo, B. C., Can.
Pralle, Fred H., 1208 W. Main, Chanute, Kans.
Radtke, A. W., 1001 Illsley Drive, Fort Wayne 6, Ind.
Reuter, Hans, 2614 S. 21st St. (Apt. B), Birmingham, Ala.
Riedel, Fred, Box 79, Jamestown, N. Dak.
Roeder, Eugene P., 4316 E. 163d, Cleveland 28, Ohio
Scheelk, Leo, Mahnomen, Minn.
Schmidt, J. C. R., 522 E. Fourth St., Weiser, Idaho
Wangerin, H. W., 1321 N. 21st Place, Milwaukee 5, Wis.
Wiederhoft, C. A., 148 La Porte, Arcadia, Calif.
Williams, E. R., 230 N. Penn St., Punxsutawney, Pa.
Zimbrick, E. W., Alamogordo, N. Mex.

Teachers:

Dehning, Mervin H., P. O. Box 647, Norfolk, Nebr.
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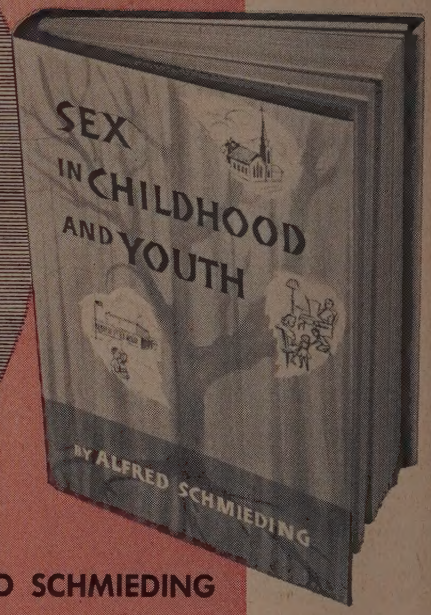
Sex in Childhood and Youth



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